AN EXPOSITION, AND OBSERVATIONS VPON SAINT PAVL TO THE GALATHIANS, TOGITHER with incident Quæſtions debated, and Motiues remoued, by

AA.10
52

IOHN PRIME.

1. Cor. 10. 15.
I ſpeake to them which haue vnderſtanding: Iudge yee what I ſaie.

AT OXFORD,
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TO THE MOST WORTHY, LEARNED, AND REVEREND FATHER IN GOD, IOHN PIERCE, *the Lord Bishop* of Sarum.

RIGHT Reuerend, being desirous to shewe some part of thankefulnes for your Lordships fauorable & vndeserued respect and kindnesse to me-ward, and with that intent looking into my papers and studie notes, specially into such as were deliuered euery other weeke at ABINGTON by OXFORD in your Lordships Dioceſſe, among other things of

greater length, I reſolued to reuiſe and frame out this expoſition vpon S. Paul to the Galathians, with Obſeruations, Queſtions, & Motiues: The rather for the ſhortnes of the text, beſt fitting with my leaſureleſſe occaſions, and likewiſe for the waightineſſe of many matters either naturally ariſing, or incidently taken, and accordingly diſcourſed.

Wherein to declare in what ſort I haue gone in & out before that people & their worſhipful neighbors repairing to them, and ioyning with them in this ſeruice for theſe many years together, albeit I haue much abridged, and ſomewhere enlarged and altered, yet for the moſt part theſe READINGS may be called but the REMEMBRANCES of things, that haue paſſed amongſt thē, and nowe are briefely ſet downe in this ſhort impreſſion.

And herein plainly to confes what I thinke

think of this bookiſh humor of writing bookes: truely, in them that can write why ſhoulde they (as it is in the Poet) *Peritura parcere chartæ?* They haue a gift & a talent that way, & why ſhould they hide it? For others, who may be better occupied, there is no reaſon they abuſe the Reader, & peſter the world with vnprofitable vanities.

For my ſelfe the laſt of many, and for the reſt of greateſt ability, al our books are but entrãces to the book of books, vnto the ſacred Bible, & book of God: which were it indeed deeply imprinted in the harts of al mẽ, I could eaſily haue ſpared this ſimple labor, and could and would haue wiſhed euen LVTHERS wiſh, vppon the ſame verie condition that he did: That al bookes els were in a faire light fiar.

But men beeing men (God ſo ordering it) require & neede humane helps,

and

and Maſter LVTHERS booke vpon this very Epiſtle, is a profitable writing, and full of comfort.

Euerie man cannot readily vſe the Scripture ſtrait-way, euery man cannot at the firſt bluſh tell which Scripture is fitteſt for confirmation of this or that article in faith, which faireſt for exhortation in manners, which fulleſt for refutation of errors, & therefore by preaching, by penning, by conference and by imprinting God hath prouided ſufficient aids as the times haue required, that men may looke and looke againe vpon things, examine the ſpirits, compare matters and cauſes, ruminate and chue the kud, meditate the ſtate of their ſaluation, and go the waies there-unto with a cleane and a clouen foot, that is, as ISICHIVS ſaith, with a wiſe, a diſcreet & a diſtinguiſhing vnderſtāding.

To theſe ends I haue performed this

preſent

preſent account of my dealing in your Lord-ſhips Dioceſſe, humbly crauing (may it pleaſe your Lord-ſhip ſo to accept thereof) it may be a ſlender monument and meane-pledge of greater dutie to your Lord-ſhip, and of my good will and FAREWELL to ABINGTON, & likewiſe to the Gentlemen & Iuſtices neere adioining.

The Lorde preſerue your honor to his holy will, & bleſſed pleaſure. From the New Colledge in OXFORD, 1587. IANVAR. 30.

Your L. to commaund
in Chriſt,

IOHN PRIME.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATHIANS.

The Argument.

PAVL *had preached the goſpel ſome* 14. *yeares together, generally among the* Gentiles, *& namely to the* Galathians. *But by reaſon of the largenes of his commiſſion, hee was not to dwell in any one place, & therefore departed from* Galatia, *and betooke himſelfe into other partes of the world.*

This oportunitie of the Apoſtles *neceſſary departure and abſence, by the buſie inſtrumentes of* Satan, *who neuer ſleepeth, was ſoon eſpied, & as ſoone taken. Incontinentlie they conueied in themſelues, & being crept in, with all endeuor they labor to bewitch & inueigle the* Galathians *minds, & the more effectuallie to diſcredit the ſyncerities of the Goſpel, faire pretenſes of* Moſes *name, & of the Laws prerogatiue were made, & euer, a thorough ſpecial diſgrace of* Pauls *perſon was moſt ſhotte at.*

Whereupon enſueth 1. *a direct defence of his vocation.* 2. *a dew maintenance of the cauſe.* 3. *& a true reformation of a deceaued people, both in matters of faith & conuerſation.*

A CHAP. I.

CHAP. I.

1 PAVL an Apoſtle not of men, neither by man, but by Ieſus Chriſt, & God the Father which hath raiſed him frō the dead)

2 And all the brethren which are with mee vnto the Churches of Galatia,

3 Grace be with you & peace, from God the Father and from our Lord Ieſus Chriſt,

4 Which gaue himſelfe for our ſinnes that hee might deliuer vs from this preſent euill world according to the will of God euen our Father.

5 To whom bee glorie for euer and euer Amen.

PAVL an Apostle.) Hee describeth himselfe by his calling. And as the worde (calling) doth signifie either the name that a man is known & called by, or the state he is preferred & called vnto: so S. Paul expresseth both, 1. his name (Paul) &, 2. the state of his office withal (to be an Apostle.) *Calling, either by name, or vnto office.*

1 Touching his name, it is too light a labor much to sticke at names: when wee haue caught such smal fish, we but cast thē into the sea againe. And it hath euer beene thought a vaine curiosity, to *carefully to make enquiry for the messengers name and titles, when the message is most certaine. Wherefore for this matter that rule is best & may suffice; that where the writers of holy writ and Scriptures are knowen, that there God vseth such so specified by name, as certaine instrumentes to declare his will, voutsafeing to shewe the children of men with what quill and penne himselfe would write. *Calling by name.* *Iudg.13.18.

Againe, when the writer of Scripture is lesse knowne, know wee; that, wee are to esteeme no lesse of those diuine Scriptures, than of the rest, euen so farre forth as if they came immediately from himselfe without our knowledge of any certaine humane meanes in the penning.

2 After his name, followeth the calling of

Calling vnto office, or state.

his office. (Paul an Apostle) Calling to any function is either in earthly thinges or in heauenly matters. And in heauenly things calling is either

*Rom. 1. 7.
1 Cor. 12.
*Rom. 11.
1 Cor. 1. 1.

generall to be * Saintes, sanctified and washed in the blood of the Lambe, or els * speciall to be a teacher and a minister in the Church of God & house of Saintes. And this calling is either ordinary and appointed orderly by imposition of handes according to the right touch of conscience in the called, and the good choise of the caller: or els calling is extraordinarie whensoeuer, and of whomsoeuer it pleaseth God immediatly by himselfe to call vnto, and enable for the worke of his spirituall haruest. Such a calling was Pauls by a voice from heauen at noone, whereof himselfe

*Acts. 26. 9.

speaketh: * I was not disobedient to the heauenly vision, (and voice.)

Thus was he ordained to his office, and (as he here addeth) neither by men (called) neither by men (instituted) but extraordinarily in heauenly

*Numb. 10. 2.
* Rom. 1. 1.

thinges a * consecrated trumpet put * a-part to preach the Gospel euen from heauen, and by God himselfe. Called not of men, nor by man, but by Iesus Christ and God the Father which raised him from the dead.

Both natures in our Sauiour.

By the way you will obiect, that if Paul were called by Christ, and therefore not by man, then belike Christ was not man. I answere: these wordes deny not our sauiours humanity, though they rather proue his Deity and Godhead. For if

ye

ye marke, in the same tenor of speech they couple him equally with God, and expressely they term God his Father; and, such as is the Father, such in substance is the Son. And because the Father is God, therefore by consequent necessarily ensuing, the Son also is very God. And yet, marke withall, his Father here is said to raise him from the dead. Which must needs be spoken of Christs humanity. For the Deity neither dieth, nor reviueth; neither falleth, nor riseth, nor is rayled againe. Wherefore Paul was called by him, that is not denied to be man, but by the * man Christ who was both very God and perfect man, and so a fit mediator betweene God and man. * 1 Tim. 2. 5.

And nowe being thus called, in the second, third, fourth, and fifth verses, he sendeth greeting: wherein would be considered, 1. The sender, 2. The persons to whom he writeth, 3. His entry with an holy salutation.

1 He that sendeth chiefly is Paul (of whom in part hath beene, and in part hereafter shalbe declared) then they with Paul, who sent their greeting, are annexed: Al the brethren who were with Paul. By note is, that whereas flesh and blood is of a corrupt nature, ful of wrath, pride and swelling, whereas euery man deemeth his lead to be siluer, & his glasse diamond, whereas some can brooke no superiour, some no equal, Paul was altogether of a contrary minde, of an humble, meeke and lowly spirit. And albeit his

giftes were moe than were al the giftes of many, his labours incomparable, and his calling Apostolical, yet hee calleth euery of them that were with him brethren, and coniopneth them with himselfe in his owne Epistle. And this was then, and wilbe euer, as it were, a twisted cord of greatest strēgth the better able to draw men to christ, when Christians drawe all one way, and driue against sinne, and lift all with one shoulder to further the trueth, and altogether liue in charitable manner like brethren one with an other.

A charitable consent in Christians most forceable to perswade in cases of Christianitie.

Paul and all the brethren. He excepteth none that includeth all, and he accepteth of all that excludeth none.

The persons to whom the Epistle is directed. **The name of the Church taken diuersly.*

To the Churches of Galatia. The name of the church is diuersly take, either for the whole Church catholicke in times, persons and places, or for the partes of the whole professing in earth the Catholicke faith. And therein as euery part of the sea is called the sea: as the English, the Spanish, and the French Sea, is termed the Sea: euen so euerie part of the whole Church professing the trueth may and doth well receaue the name of the Church, as the Church of England is the Church, and the Church of Scotland the Church, &c. And, because in Galatia their congregations were copious, they are plurallie termed the Churches.

Whole churches may be seduced.

And herein it were not amisse to be noted, that not only some smal church truly so called, though in

in some pointes vnperfect, but many Churches may tread awry, whole populous Churches may be seduced. For truely, men whether sole & single, or assembled and making a Church or churches, are but men, and therefore prone to sinne, and soone deceaued: and as the moone doth often eclypse, so Churches may sometimes erre. Psal.116.11.

And yet an other good obseruation it is, that if any man therefore will needes be wilfull, & vnwilling to contend to perfection because all men necessarily haue imperfections, verily that man is vnwise, and wanteth grace, and can be no child of the Church of God, which is an house of such men as inuocate and call vpon the holy name of God. And whosoeuer so doth, of duty must euermore more and more depart as far as he possibly may from all iniquitie. And to this end doth euery where Paul preacheth, and here writeth and wisheth as followeth. *Men cannot hit still the white, shal they not therefore aime at the market.* 2 Tim.2.19.

3 Grace and Peace.) Grace is Gods fauour: peace signifieth gods blessing in * a prosperous estate. Grace goeth before, and Peace followeth after, and both proceede by the meanes of Christ our Sauiour. *The greeting.* * Gen.43.23.

Wherein I cannot omit a Rhemish and a peeuish note, that misliketh the vsage of this salutation, appropriating it to the Apostles without all reason, and foolishly inferring that because Heretickes, and namely Manicheus, haue vsed it, therefore we maie not vse it. *Rhemish, Test. Pag.384.*

*The salutations were vsed of the Apostles may be vsed by others.

*I pray you, why did Paul request that mutuall prayers bee made for him, if others might not praie for him, as hee did for them? And why may not al pray, especially for Grace and Peace? Or may I not wish them to my selfe? Or if to my selfe, why not to my * neighbour? Or wherein lieth the lette? May I not wish a man Gods grace? Or may I not pray for the peace of men? Or may I pray at all, and can I praie almost for anie thing, and not for these thinges, and with these wordes?

* Rom. 13. 9.

For the other point that Manicheus did vse it, * I finde hee did. And what of that? The best things either in hypocrisie may be pretended (for hypocrites pretend not the worst) or else the best thinges to purposes may bee abused. And what then? The Pharisie abuseth his long praiers: the tempter abused the holie Scriptures: the Corinthians abused the Sacraments, Baptisme, and the Supper: and Manicheus abused this good salutation, which yet is not the thing is so found fault with in him. But hee tooke vpon him to be an Apostle as the worde is most precisely and properly taken: which his fault was reproued, as appeareth in Austine. And which title because the Pope being also a Bishop doth claim, he most resembleth Manicheus.

* Epiphanius heref. 66.

Tom. 6. contra Epist. Fundam. c. 5. & 6.

But to the matter, whether he vsed or abused this salutation, it skilleth litle: for our partes we are not disposed to mislike the innocent sheepes

The abuse of things abolisheth not their good vsage.

fel,

sel, because the rauening woolfe hath sometime
put it on: wee are not so fonde as to refuse the
Arke of God, because the Philistines had once 1. Sam. 8.
got it into their hands: we cannot, neither will
wee (God willing) refuse the vsage of our godly
greetings, because your copishnesse would bar vs
thereof, and appropriate good words at your fan-
tastical pleasure. As wel you may, for ought I
knowe, interdict men of well dooing, as of wish-
ing wel vnto their neighbours and brethren.

And farther if you imagine (as it may seeme
you doe) that there is some operatiue and work-
ing benediction in those words: beside that the
euent hath prooued the contrarie (for what is
now become of that graceles & vnhappy Church
of Galatia:) the verie words following confute
that your folly most sufficiently. For Paul wisheth
Grace and Peace not as enclosed in his words,
and interlaced in his lines, or fixed to his letters,
but to bee giuen by God and by Christ which
gaue himselfe &c.

In which fourth and fifth verses are to bee
learned these three conuenient obseruations, as
they lie. 1. The end why Christ gaue himselfe,
to deliuer vs out of this present world. 2. The
inducement thereunto, according to his good
wil. 3. Our duty therefore in giuing him glorie
and deserued prayse for euer.

1 Deliuerie presupposeth captiuity, and the *The end of our deliuerie by Christ.*
greater the enemie, the dearer the ransom, and the
ioyfuller

ioifuller the deliuerance. The enemie here nam
is the world, the ransome Christ, we are the de
uered. The enimie mightie, the ransom precious
and therefore our deliuery most ioyful. But he
that is in hel thinketh many times there is no
ther heauen. So faire a glose can the world fet
pon the matter, and so forcibly can it worke. Iis
Gen.29. the booke of Genesis Laban made promise
Iacob that he should haue to wife for his faithful
seruice fair Rachel, & Iacob in hope thereof ind
reth al toile and paine. But when the time of
couenant was expired, Laban in the night sub
stituteth Lea in steed of Rachel: Euen so O guil
ful world, how sweet, how pleasant are thy pr
mises, but the things thou performest in the end
bitter, how ful of gall are they? Thou promise
bewtiful Rachel, but thou performest squinte
Lea. He which seeth thy vanitie, and discerne
thy wilinesse, would hee be deceaued, or ought
not of all thinges most to desire his deliuerau
from thy thral:

The world a transitorie and a wicked world.

Our Apostle describeth this worlde worthil
in two woords, terming it the present wicke
world. The wickednesse of the world may seem
delight-some, yet such delightes endure not long.
They are but a basket ful of sommer fruit, a Io
nas his gourd, they spring in the night, and fad
the next day. That which is past, is as if it neue
were: that which is to come, is vtterly vncertain:
and that which is present, is but a glimse for a
moment,

moment, a morning dew and gone againe.

Notwithstanding were the world only a fickle and a transitorie vncertainty, the benefite of our deliuery were the lesse. Glasse is a brickle metal, and yet a cleane. The world is not only vnstable and fading, euen the verie fashion thereof, but it is (as Saint Iohn speaketh) altogither set on wickednesse, and therefore Christ gaue himselfe for our sinnes, that he might deliuer vs out of this present euill worlde. I say not: neither saieth Christ, from not being at al in this world, but from liuing after the fashion of the world: For it is written: Thou shalt not kil, that is, thou vpon a feare or fancy thou shalt not dispatch, as not an other, so not* thy selfe out of the woorld: Thou shalt not dig thine owne graue and enter into it before thy time, no, Thou shalt not hang thine owne winding sheete before thine eies, thou shalt not be cause or occasion of thine owne death.

Our deliuerance from the world, doth not driue men to shorten their time in the world.

* *Aug. de ciui. Dei li. 2. cap. 20*

When holy Iob cursed the daie of his birth it was but a pang of imperfection. In the Actes, when the prisoner woulde haue killed himselfe, Paul crieth out that he should do himself no harme, as if to kil were to hurt himselfe. Then if to kill were to doe harme, verily to liue cannot be harm. And were it absolutely vnlawful to liue, or lawful to liue or not to liue when mans lust were, and with *Rasis to leaue the station wherein God hath placed vs, there could haue beene no doubt, or no great doubt in Pauls choise to the Philippians

Iob.

Act. 16. 28.

* 2 Machab. 14.

Philip. 1. 23.

pians where he casteth with himselfe whether
were better to choose life or rather death for th
desire he had to be dissolued, and to be with Christ
Yet in fine he resolueth for considerations that
were better the course of his race to be continued
And then why chose he life, if to liue were vtterly
il, and simply naught, as some in their impatien
cie imagine?

Ioh.17.15. In Saint Iohn our Sauiour prayeth for his
not that they be taken out of the world, but tha
they may bee preserued from euil. For the crea
tures in the world, and the worlde, and our lif
therein though euil and tedious, are not in faul
The faultes of the world must bee shunned, an
from them wee are deliuered: namely from th
guilt of sinne, thorough Christ: and by his spiritu
1 Ioh.1. from the degrees of sinning wilfully, lustfully, a
finally to death. But, which is my second note
who is hee, or what is it hath deliuered vs? th
grace of God thorough Iesus Christ. And why?

The inducement why God vouchsaued our deliuerance. The causes of gods doings must not be sough
for elsewhere then in God himselfe. His grace
his fauour, his mercy, his fatherly goodnesse, his
pleasure, purpose, wil and good wil, are the onely
things specified in Scripture, as agent causes o
sending so great saluation to the sonnes of men.

Our Apostle Paul euerie where intentiuelie
looking into the state of our redemption, when he
seeth the father satisfied, the Son sacrificed, man
saued from sin, and deliuered from the world, he
hath

hath alwaies recourse onely to the goodnesse of God, who is most free in willing, inflexible in doing, repentant in neither, and in both without all compartner. For who hath or can be his associate or Counseller, to induce him this way that is vnchãgeable in al his waies, especially in the mysterie of godlines, in the incarnation of our Sauior, & in the giuing of his Son? So that neither beyond, nor on this side his wil Paul neither saieth nor seeth any thing, neither finde I ought that may be compared. Rom. 11.34.

Our duty in regard of our deliuerie.

3 Teach a foole this doctrine of his deliuerance, and he cannot tel what it meaneth: wash a raw hicke and it turneth to mire: that is, tell a wilful sinner that he hath so gracious a god, such a through sauiour, straitway saith he, Grace shal saue, and Christ shal deliuer: I wil liue at pleasure and surfet euery howre, the rather because my Physicion is skilful, and able, and willing to help. God blesse euerie good soul from presumpteous sinnes. Pauls example is cleare to the contrarie, and in the meditation of the goodwil of God and great worke of Christ as somewhere he gathereth vnspeakable comfort (If God be with vs, who can be against vs?) so here hee rendred dew thankes for so peerlesse and endlesse fauour. Rom. 8.

And great reason: you reade when Isaake was borne, and * weaned, great feasts were kept. But (brethren) when a man is regenerated and borne anew in Christ, and made the Son of God, when he is * Gen. 21.8.

he is weaned from the world, greater reason
*1 Cor.1.8. comparably greater that we keep an * holy fea
a feast vnto the Lord, to whom Paul saieth
praise for euer and euer Amen. Wherein wo
* *Continuance in thankefulnes is thankes worthy.* be * noted not onely Pauls praising God, but h
vehemency & continuance: for euer and for eue
* Iohan.21.10. Feast-makers bring in the worst wine * la
& the best first: so many continue not in the cour
of like thankfulnes as at the beginning, litle co
sidering that God is to bee praised for euermo
without intermission of cõuenient time. 2. Rela
ation of euerlasting duty. 3. Exception of seaso
as excluding his praises which are most due at
nie time and for euer and for euer, Amen.

6 I maruaile that ye are so soone remoue
away vnto another Gospel from him that ha
called you in the grace of Christ.

7 Which is not an other Gospel, saue tha
there be some which trouble you, and inten
to peruert the Gospell of Christ.

8 But though that wee or an Angel fro
heauen preach vnto you otherwise thã that w
haue preached vnto you, let him be accursed

9 As wee said before, so say I now againe
If any man preach vnto you otherwise tha
that ye haue receiued, let him be accursed.

Two kinde of persons are noted in these ver
ses, viz. the seduced, and the seducers. 1. He
maruaileth at the one sort, 2. & defieth the other.

1 I maruel.) Wherein he first setteth down
the

he lightnes of the men, that so suddenly were be- *The reprehensiō of the persons seuuced.*
guiled; & then the weight of their transgression, how were caried quite into an other Gospel from the grace of Christ whereunto a litle before they were called, by Gods mercy, & Pauls ministery.

A wise man is no waue, no shouting starre, no starting bow. A discreet christian goeth discreetly to worke, he trieth the spirits, proueth all, and after dew triall approueth the best. *Inconstancie & lightnesse.*

True; in chaunging from the better to the worse; whether to day, or to morowe, sooner or later, all is a matter in effect: but to flit in a moment, to change with the weather, as the weather-cocke, is small wisdome and great shame.

Whether a man bee cast away at his entring the sea, or make wracke in the maine Ocean, I grant it skilleth litle, yet the one much more argueth the vnskilfulnesse or the wilfulnesse of the Pylot than the other.

* An old Disciple as Mnason in the * Acts, an auncient professor, a constant christian, are good titles. A fugitiue head, a foolish virgin, a deceaued doue, a seduced Galathian are spoken in great reproch. S. Paul wondreth at such their inconstancie. And yet obserue withal the Apostles lenitie, and great discretion. He shaketh not sea and land togither. He knew ful well where the spring of their folly began. The Galathians were deeply plunged in the sea, the fault was most in the mariners. The young childe was bitte with the dogge: *Constancie & perseuerance.*
* Acts. 21. 16.

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to worke, he trieth the spirits, proueth all, and
ter dew triall approueth the best.

True; in chaunging from the better to the
orse; whether to day, or to morowe, sooner or
ter, all is a matter in effect: but to flit in a mo-
ent, to change with the weather, as the wea-
her-cocke, is small wisdome and great shame.

Whether a man bee cast away at his entring
he sea, or make wracke in the maine Ocean, I
rant it skilleth litle, yet the one much more ar-
ueth the vnskilfulnesse or the wilfulnesse of the
ylot than the other.

* An old Disciple as Mnason in the * Acts, an **Constancie &*
uncient professor, a constant christian, are good *perseuerance.*
itles. A fugitiue head, a foolish virgin, a deceaued ** Acts.21.16.*
oue, a seduced Galathian are spoken in great re-
proch. S. Paul wondreth at such their incon-
tancie. And yet obserue withal the Apostles le-
itie, and great discretion. He shaketh not sea and
and togither. He knew ful well where the spring
f their folly began. The Galathians were deep-
y plunged in the sea, the fault was most in the
mariners. The young childe was bitte with the
dogge:

dogge: with whome is the mother angry m
With the child, or with the snarling curte? Li
wise the seduced Philippians Paul calleth
thren, the seducers he termeth dogs. Beware
Phil 3. concision, beware of dogs.

And yet in our text here, because no man m
bee foded vp in his folly, as if it were no fa
foolishly to follow him that goeth wilfully bef
and leadeth after into error, he both marueleth
their sudden recoiling, and likewise also exp
seth the greeuousnesse of their error, in falli
euen cleane from the Gospell to the Law, fr
Christ to Moses admixt with Christ.

And this was more than strange, and set
Apostle all in a maze to see and consider th
so haynous a trespasse. For, thinke you, was
possible, a ground to receaue seede so willing
as did the Galathians, to grow vp greene so fa
ly, and so suddenly without cause to bee blast
and come to nothing?

A man may let a thing out of his hande in desiring to comprehend more, when his hande had as much as it could holde before, though hee thinke not so.

But did the Galatians quite renounce chri
Did they cast away his grace? Were they tra
ported into an other Gospell? Uerily Paul ch
geth them with no lesse. Yet happily, they mig
imagine (wherein their error, being so well
structed of Paul before, was the grosser) that
addition & putting of the Law vnto the Gospel
that the coupling of Moses with Christ had n
bin the abiecting and the casting-away of Chri
For the coupling of two things together, doth n
seem

ceme to bea throwing away of the one, but a con-
joyning of them both, and a casting away of nei-
ther. And so in this fancy were they remooued in-
to an other Gospell, which yet in it selfe was
nod is syncere, intyre, inuiolable, and is no other
nod could not be blended with legal rites, or ad-
mit the least admixture at all. For Christ wilbe
Christ alone* vndiuided, and only preached in the * 1 Cor. 1. 13.
Gospell, or no Christ at all, and these forsooth
were perswaded hee might bee inuested with
Moses, with ceremonies, with circumcision.

Faire pretenses verily, but (brethren) there
is no diuel to the white diuell: there is no leprosie
so daungerous as the fairest, as is the whitest.
But yet thus to reele too and fro, to be allured *Leuitie and inconstancy.*
so hastily like a childe, wonne with an Apple,
and that from the syncerity of the Gospell vnder
what pretenses soeuer, from the grace of God,
from the merites of Christ Jesu, was a most hei-
nous fault, and almost inexpiable, and therefore
Paul wisely and worthily reprehended it in these
vnwise Galathians, that would gadde and runne
after euery false Apostle, that would but holde
vp his finger.

2 These are reproued, as they well deser- *The reproofe of the seducers.*
ued, for corrupt minded men, purposely set, eger-
ly bent, and fully * intending to tourmoile the * Θέλοντες.
Church and peruert the Gospell of Christ. To
lower his bowe and to sober his bouldе, to trou-
ble his trueth and the cleare water of their Chri-

stian profession they were entred into by Pa
teaching, and their Baptisme.

Therefore Paul is earnest, & because the m
sterie of the false Apostles endeuours had not
together peruerted them, yet hee forewarne
what in part they had doone, and what in fi
their sleights would effect, euen in precise ter
a full diuorst betwixt Christ and them. A
therefore he foretelleth the imminent daunger
the seduced, and bouldly denounceth a *Ve* a
woe to the seducers.

And whereas not only the name of Moses, b
of Peter, Iames and Iohn also were pretend
and therein for that it might bee thought a p
uate matter of enuy to name any of these, wil
1. Cor. 4. 6. and figuratiuely, as vnder the persons of Apol
and of himselfe vpon like cause he dealeth wi
the Corinthians: so here hee putteth a case, a
maketh a supposall, and thereupon auerret
that if, not man who euer, but if a very celesti
spirit, and an Angel from heauen should play t
prancks these men had doone in melling tog
ther things of intempered natures, namely t
Gospell with the Lawe, they should defie hi
and in defiance say, Christs curse come to him.

The Gospel. The preaching of the Gospel was so careful
regarded of Paul, so certainely receiued of t
Galathians, so glorious in it selfe, so respected
God, that neither the Lawe of Moses, nor t
names of men, nor the Doctrine of Angels we
to

to be compared, much leſſe preferred. Yet leſt in caring neither for high, nor lowe the Apoſtle might be deemed to haue ouer-ſhotte himſelfe in choler of minde, and heate of wordes, diſtinctly and aduiſedly he repeateth them once again, and farther manifeſtly to ſhew that hee doth what hee doth, and ſpeaketh what hee ſpeaketh vpon due conſiderations and firme grounds, he laieth open his hart and meaning more at large.

10 Doe I nowe perſwade men or God? Either doe I ſeeke to pleaſe men? For if I yet pleaſed men, I ſhould not bee the ſeruant of Chriſt.

The ſenſe is not obſcure. What doe I (ſaith Paul,) perſwade I man, or God? Doe I curry fauour with the world? Or pretend I mens names in Gods matters? Seeke I to pleaſe mens fancies? Or feare I their faces? Serue I two ſo contrary maſters? I cannot. I doe not. You may gheſſe who iugled in this caſe with both. For the Apoſtle ſeemeth to point at, or rather to paint out ſome. In this ſpeech, I marke two thinges. 1. The great frowardneſſe of man. 2. The ſtrict or hard condicion of the man of god, to ſerue him alone, and in ſeruing him to diſpleaſe man.

The hard lot of the preacher, but yet his neceſſarie duetie manie times to diſpleaſe.

Mans wiſedome muſt not be controled, or his will thwarted, corruption will not be ſalted, but we are the ſalt of the earth, and the ſeruantes of God. Saint Paul could not glauer, we muſt not

flatter. If we doe as he did, we doe as we should. If otherwise, wee serue not God, but men, and men, and not God must pay vs our wages.

But were wee the suger of the earth, and seruantes of men to feede their fancies and to speake to their humors, how would men admire vs and our doctrine, flocke to our sermons and frequent our lectures? But because we are * salt, and salt sharp, because our endeuour is to profit you, and to please God whom wee serue, and not your eares, our persons are the lesse esteemed and our teachings refused.

* Mat. 5. 13.

But to the text. Now, when Saint Paul had shewed his entent, and vttered his meaning, and declared how he stood vpon his necessarie duetie due to Christ and in Christ alone, hee putteth downe plainly whence he receiued this doctrine and how and wherevpon grew this his so weighty a charge.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man:

12 For neither receaued I it of man, neither was I taught it but by the reuelation of Iesus Christ.

Saint Paul goeth not to woork at auenture, hee standeth not vpon vncertainties, hee neither bought nor stole the letters of his orders, hee was not as * Hannany that ran before hee was sent, neither was his doctrine as * strange fier. For

* Iere. 28. 15.

* Num. 3. 4.

taught

taught them that which himselfe was taught e-
uen by Christ. In somuch that if others were im-
mediatly called to the Apostleship, so was Paul,
and that by no means of men as wel as any. But
hereof before.

13 For ye haue hard of my conuersation in
time past, in the Iewish Religion, how that I
persecuted the Church of God extremelie and
wasted it,

14 And profited in the Iewish Religion a-
boue many of my companions of mine owne
nation, and was much more zealous of the tra-
ditions of my fathers.

Paul enlargeth the former matter of the vn-
likelihood of his learning any thing by man, most
euidentlie by the tenour and race of his former
life.

His whole conuersation, & continual practise,
his earnest zeale was quite a contrarie way, and
might he haue had his own foorth, when he caried
other manner of letters to Damascus, than are Acts.9.2.
these he now writeth to Galatia, hee would haue
made a quick dispatch of Christian profession.

Yet no doubt many an olde heade might & did
get before Paul in deuising harme, but Paul hied
him after, & not * an equal of his in yeares, but
was his inferior, yea far behind him in his zeale.
So fast he profited in the Iewish religion, that it
was impossible for a mā to hold him back, or hin-
der his course. But whē he was thus in al haū po-

* ὑπὲρ συνηλικιώτας.

sting to Damascus, God turneth him another waie, & sendeth him into Arabia, & then bringeth him back another man.

15 But when it pleased God (which had separated mee from my Mothers wombe, and called me by his grace)

16 To reueile his Sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh and blood:

17 Neither came I againe to Ierusalem vnto them which were Apostles before me, but I went into Arabia, and turned againe into Damascus.

When you looke vpon Paul in part describing himselfe, or when you read his fury laid foorth in the Acts by Luke, no maruel if you maruel how he should be thus chaunged. But looke also and see the meanes of his chaunge: for hee sheweth in these verses: wherein because the Text is plaine some fewe obseruations wil be best, as. 1. Of the cause of Pauls conuersion what it was. 2. That end why. 3. And his obedience thereto.

Acts. 9. & 22.

The cause of mans conuersion is not found at al in man.

1 In the search of the cause of mans conuersion, a proud Papist would seeke after some puritie in nature, some preparation in man and for some fauorable willingnes thereunto in himselfe: but looke wee vpon Paul being left in himselfe, and see this one man, and know al mankind what we are. For if there be any odds, the difference is not in men naturally wherein we agree

Nature worketh alike in al

but aboue and beside our nature where lieth the ods. Paul rideth a maine. his commission is in his bozom, and care at his hart for the ouerthrow of Christians, and Christian profession, when it pleased God, here is the cause, when it pleased God, euen then to alter him wholely and cal him effectually: here is the cause, and in nothing else. Nay from the wombe was Paul segregated by the prouidence and wil of God: and here is the sole and onely cause, both in the wombe where there neither was nor could bee cause at al, and afterward in the world, when there was great cause to the contrarie, but that so great was Gods goodnes, so good his pleasure.

whereuer it worketh.

The fruite of this example, and of the lesson therein is double, both for an assured confirmation of our faith, and also to imprint a necessary remembrance of our duetie to so prouident and loing a God, that not onely careth for * Ioseph in the pit and prison, or * Moses in the flags &c. but hath a special purpose, in his chosen before he framed, and when he fashioned them in the womb.

* Gen. 39. 20.
* Exod. 2. 6.

2 The ende why God called Paul is apparent to reueale his sonne in Paul, which was his special and priuate, and endlesse comfort. But the vse God would put him to, was the commoditie and instruction of the Gentiles. Neither could the Apostle haue reuealed that vnto others, if it had beene hid from himselfe. And therefore as it were to tinde the candle that should light a house, was

Christ reuealed to Paul that Paul might in pr
ching reueale Christ to them that should belee

God vseth ordinarilie external and ordinarie meanes.

And thus it pleaseth God, as without meanes
to cal Paul at the first, so afterward, by meanes
Paul, to win others. Pharao himselfe could ha
deliuered out of his Kingly prouision corne to
subiects, but he sent them to Ioseph, and said
his people: * Go to Ioseph. Our Sauiour wh
by miracle he multiplied the fiue Loaues, and
two Fishes, Hee gaue to his Disciples, and
Disciples (I say) his * Disciples (gaue) to the
that were set down. Likewise, in spiritual foo
and releefe externally, and in publique order
the ministerie of men, and by the meane of preac
ching both then it pleased God to recal the Iew
and cal the Gentiles, and now * stil hee vouch
ueth vs that his accustomed goodnes by men
deale with men, and to annex this out ward me
of preaching, to the inward woorking of his ho
spirit.

* Gen. 41. 55.

* Iohn. 6. 11.

* Eph. 4. 13.

Ready and resolute obedience, where God warranteth, without al respects.

3 For my third note, Paul being thus fr
ly called, and fully illuminated not to shine one
to himselfe, or to some fewe, but purposely for
instruction of many, and namely of the Gentile
(for so general was his commission) obedientl
immediatly, and straitway as it were an arro
out of a bowe, or a boole downe a hil, or a light
ning out of the Heauens he hasteth about his
sines, and incontinently without farther deba
or delaie iourneieth, but whither? To Ierusalem

pre To the holie Citie? To his ancestors? To them
lee that were Apostles before him? Nothing lesse. He
ea neither regarded the place, nor respected their
nes persons: but the mightie and merciful God that
ha called him, and sent him sufficiently warranted,
to and he went accordingly about his calling.

aid Young and yet ignorant Samuel when God 1 Sam. 3. 8.
wh called him could not tel what the calling ment,
nd and went to Ely when he should haue harkened
d unto God. But Paul knoweth what hee doth, he
the consulteth not with any at al, neither with the
foo Apostles, that might seeme to aduise him better,
er or authorize him farther, neither with flesh and
pre bloode, kif or kin, one man or other, that could af-
ew fection him best, or affect him most: but as it is
ch storied of the * newe milch-kine that caried home *1 Sam. 6. 12.
en the Ark, whē their calues were shut vp, that they
ne went straight, & turned neither to the right hand
hol nor to the left: so Paul shutting & resigning vp al
his thoughts, directly and foorth right respecting
fra no one consideration at all what euer vnder hea-
ne uen, resolueth himselfe most readily vpon the ob-
or th sequent and due performance of his Apostolicke
tile office. And great reason: for he had warrant al-
tu sufficient, and ability most conuenient. And why *The expresse warrant of God needeth not the allowance of men, few or many.*
ro should men then depend vpon farther councels
gh and consultations of men, either prouincial or els
s b general, when they are expressely commaunded
ba & enabled from God himselfe, either immediatly
em speaking, or in his Scriptures directing?

T 18 Then

18 Then after three yeares I came again to Ierusalem to see Peter, and abode with him fifteene daies.

19 And none other of the Apostles sawe I saue Iames the Lords brother.

20 Nowe the thinges which I write vnto you, behold, before God I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Christ.

22 But they had heard only: he which persecuted vs in time past, now preacheth the faith which before he destroyed,

23 And they glorified God for me.

Paul went to Ierusalem when you see, three yeares passing betweene his calling and his going thither, and why, to see Peter, and al the while he wanted neither abilitie nor authority in the trade of his function.

In the remnant of this Chapter would be obserued two matters. 1. First a doubt which must be resolued. 2. And then a duetie that ought to be learned.

1 The doubt is, why Paul shoulde goe to see Peter. *For our aduersaries reason herehence in effect thus: Paul went to see Peter, *ergo* Peter was better than Paul: and if Peter were better than Paul, then Peters successors are also better than Pauls: and the *Pope succeedeth Peter, therfore the Pope is better than any els, & head of al.

*Stapleton. de do. prin. l. 6. c. 13.

*The Popes supremacie derived from Peter.

I will

I will not dispute the question whether the Pope if but locally and in place onely, and why more at Rome he, than others at Antioch succeedeth Peter: whether so or no I dispute not nowe. Suppose he there succeedeth, what then?

Priuileges specially granted for personal respectes and properties, die with the person, yea manie times before the person, if he leaue off to be so qualified in person, as he was before, & where fore at first the priuileges were granted forth. *Personal priuileges are nothing to him, who hath nothing but a local succession.*

Wherefore suppose Peter had the prehemi nence, and put case the Pope succeeded Peter in place: Yet if he haue lost the qualities which were in Peter, and which were the causes of Peters prehominence, what is this to such a sorry succes for? If the* salt haue lost his saltnes in what place soeuer, wherefore is it good? If water were commendable in the spring, what is that to proue the goodnes thereof in the riuer, if there it be corrupted? But I meane not to medle with the matter and claime of succession now. Yet as hee succeedeth Peter, so he succeedeth Paul too, and so belike, he is better and worse than himselfe. Better, as succeeding Peter, and inferiour as succeeding Paul. * Mat. 5. 13.

But what if Peter had not this supremacie which this man callengeth? Then questionles is his title nothing worth. Herein standeth the case, and hereupon we ioine issue for the present: whether Peter were supreme heade, absolute gouernour *The equality of the Apostles*

commission. Ite, prædicate: Goye, preach ye. Mat.28.18.

uernour, & chiefe ruler of the Apostles in such subie
as the Pope now claimeth, or no. We say no, th
say yea. We shew the equality of their commi
on, and namely that Paul was not inferiour to he
nie, and therefore not to Peter, and therefore that
not Peter superior to al apparently. A great parp
of their euidence is this peece of Scripture
Pauls going to see Peter.

2 Cor.11.5.

We grant, and it is plaine hee went to see Pete
ter, but that therefore Peter was heade to rhus
Paul, it wil not follow. For he went to see, not ur
serue nor to subiect himselfe. But ἱστορῆσαι to the
here may signifie more than to looke vpon a thinke
sleightly after a vulgar manner, or else vpon ou
curiositie to goe to see. Paul no doubt went o
great good purpose mutually to acquaint hi
selfe, and to see Peter a most reuerend person, an
as one of a most excellent spirite, and of rare v
tues, and his ancient in calling, and in such ha
respectes, and yet no way by way of subiectio

To go to see, is not to go to serue Peter.

*Chrys. in Epi. ad Galat. cap.1.

For (as * Chrysostom voucheth) Paul need
not Peter, nor Peters warrant, he was His e
QVAL, AND * PEIRE IN HONOR, that I m
saie no more, saith he: as who would say, he spa
with the least of Paul, when he made him but P
ters equal. Then, as equals may go to see their
qual, so did Paul go to see Peter, his equal in
fice, but auncient in the calling to the office
the Apostleship. The Prince may go to see a su
iect, is therefore the Prince by and by become
subie

* ἰσότιμος.

ch subiect, and that subiect the Prince, whom the
o, the Prince voutsaueth so to visite? But Paul taried
mi with Peter * fifteene daies: a great proofe. What *Rhemi. Testa.*
r to hee had taried fiftie: As his comming vnto, so *pag.497.*
e that his continuing with Peter argueth neither
t papremacy in Peter, nor subiection in Paul.
re. This argument hath beene lately handled,
nd right learnedly answered in a printed * Con- **Betweene M.*
e Perence, and that by a most liuely & fitte example, RAINOLDS
rthus in fewe: The virgin Mary, the Mother of & IO. HART
nour Sauiour the blessedst among weomen, after *cap.4.diuis.3.*
o the holy Ghost had ouershadowed her, in hast (not
thafter 3. yeares) vp to an hilly country (no easie
porourney) went not onely to see, but to salute her
t cousen Elizabeth, and taried with her no small
hitime, as 15. dayes, but 6. monethes. And what of
n, and this: May it bee inferred hence, that therefore
e v Elizabeth was Maries better: Euen as well as
h that therefore Peter was better than Paul, be-
tio cause of Pauls iourneying to, & aboad with Peter.
ed The reason is one in both. But ambition blin-
s deth their eyes more, in the one than in the other.
mi Yet, 1. the very cause why he went is plaine,
pal for mutuall comfort, and brotherly * conference, **Conference is*
Pe 2. What hee did there is notorious, he disputed *betwixt æquals.*
eir with the Greekes, 3. And expressely he learned *In hanc epist.*
n o nothing of or by men, he was a Master, not a dis- *Hieron. cap.2.*
ce ciple, & he had Disciples: & had he bin instructed,
sul authorised or lessoned by Peter, & not otherwise
me enabled most perfectly aboue others himselfe, he
iet should

should not haue beene put to reason with
*Act.9.29. *Grecians. And if now he had beene first em
to bee Peters scholer, why went hee before
Arabia, and what had 15. dayes beene to eu
the Lawe, to examine the Prophets, to sift
Scriptures, to learne the whole body of C
stian beliefe? And this, I say, this was it
the false Apostles obiected against Paul,
hee was inferiour to the Apostles, that
learned of them, and that Peter was all in
aboue Paul, which Paul flatly denieth & diue
sheweth to the contrary. Yea, & to put this do
the more out of doubt, he sweareth it was no
Now the thinges which I write vnto you,
hold before God, that I lye not. To lye by w
of mouth is much, aduisedly to write an vntru
were much more, but to sweare, and in the si
of God to depose a falsehoode, were too too b
*1 Cor.44. *All which faults were far frō the blessed Apos
& therefore we may credit his word & beleeue
writing, & assure our selues vnder his sacred
that it is a certain trueth that Peter was not
periour to Paul either for warrant of his office
order of his teaching, notwithstanding his goi
to see Peter: & then let the Pope claime from P
ter at his pleasure, & in truth, what can he gai

Afterward with conuenient speed Paul hast
into the coastes of Syria &c. For the Apostolic
busines was to be followed, and as it were ros
Exod.12.8. with a quick fier like the Paschal Lambe.

No

Now the Churches when they heard of this
range alteration, they were not in admiration
f Peter, as if he had conuerted or cõfirmed Paul,
or yet of Paul himselfe that was conuerted. But
hen they heard that Paul was among the Apo-
les, as Saul among the Prophets, they mused
much, and were right glad, but they glorified
God for Paul. And this was a most Christian du-
ie to reioice at the conuersion of a sinner, and in
oy to render al praise to god that conuerted him.

In the Psalme when the Sea fled, when the Psal.114.
iuer turned his course, when the mountaines
eapt, and the hils skipped, and the earth trem-
bled, the Prophet enquiring the cause of these
miraculous euents, answereth himselfe, & saith,
his was done by no humane power, but by the
owerfull presence of the God of Iacob, which
urneth the rock into a water-poole, and the flint
nto a fountain of water. Semblably it was more
han a woonder to see Paul thus altered, thus re-
enting, thus altogither changing his former life.

But in such cases cõmonly there is no mean in
umane iudgements. For 1. either we enuy there-
t through malice. 2. Or we magnifie too much
hrough folly, rather men the receiuers, than God
he giuer. we gaze on * Peter, we sacrifice to * Paul,
we glorifie not God, neither for Peter, nor Paul.

Men rather praise the means than the author of goodnesse.

* Act. 3.12.
* Act. 14.15.

When Paul that sought to roote out the faith
nd Christian profession, now planteth the faith,
I esteeme him as a planter: but hee * that wate-

* 1 Cor. 3.7.

reth

reth is nothing, and he that planteth is nothi
and nothing deserueth not any thing, and the
fore not anie praise, in comparison of God that
ueth the encrease, and made Paul a planter, a
*Ephes.10.11. * who worketh all in al, according to the co
sel of his owne wil.

In the receit of water, I praise the spring
the ishue of the water, and not the condit, as
sprang from the condit pipe. In the sight of lig
the glasse is but a meane to lighten the house,
cause of light is in the sunne. But at this tim
speak not of means, or of ministerial instrume
*1.Cor.4.1. whereof there is a due * regarde, but of the so
raigne cause of our stonie hearts now being m
lified, of our foorth in sinne sometime as it we
maine water course that way, now quite cha
ged another way. I speake of Paul once a pe
cuter, now made a preacher of the Gospell,
when I speake hereof, I speake of God, and of
only worke, and therefore in only glorifieng
therein, these churches did their duetie. *Tu
& fac similiter*. Go thy way whosoeuer thou b
learne this lesson this daie, and in like cases
*Ioh.8.50. the like. If * Christ the naturall Sonne of
sought not his owne glorie, but his fathers, w
must wee the adopted doe? What is our du
herein thinke ye? And I pray you brethren m
earnestly among many duties think wel on th
Make not more of the lanthorne, than of the li
that shineth through the lanthorne.

CHAP. II.

1 THEN 14 yeares after, I went vp againe to Ieruſalem with Barnabas, & I tooke with me Titus alſo.

2 I went vp by reuelation, and declared vnto them that Goſpel which I preach among the Gentiles, but particularlie to them that were the chiefe, leaſt by any meanes I ſhould runne or had run in vaine.

3 But neither yet Titus which was with me, though he were a Græcian, was compelled to be circumciſed.

4 To witte for the falſe brethren which were craftilie ſent in, and crept in priuilie to eſpie out our libertie, which wee haue in Chriſt Ieſus, that they might bring vs into bondage.

5 To whom wee gaue not place by ſubiection for an houre, that the truth of the Goſpel might continue with you.

IN theſe lines are ſette fezth, 1. the circumſtances of Pauls ſecond viage to Ieruſalem, 2. his conference there, 3. and howe ſtoutlie and wiſely hee demeaned him-ſelfe, vpon occaſion offered by certaine falſe brethren.

1 In the circumſtances, 1. he ſheweth vpon

reth is nothing, and he that planteth is nothi
and nothing deserueth not any thing, and the
fore not anie praise, in comparison of God that
ueth the encrease, and made Paul a planter, a
*Ephes.10.11. * who worketh all in al, according to the co
sel of his owne wil.

In the receit of water, I praise the spring
the issue of the water, and not the condit, as
sprang from the condit pipe. In the sight of lig
the glasse is but a meane to lighten the house,
cause of light is in the sunne. But at this tim
speak not of means, or of ministerial instrume
*1.Cor.4.1. whereof there is a due * regarde, but of the so
raigne cause of our stonie hearts now being m
lified, of our foorth in sinne sometime as it we
maine water course that way, now quite cha
ged another way. I speake of Paul once a pe
cuter, now made a preacher of the Gospell,
when I speake hereof, I speake of God, and of
only worke, and therefore in only glorifieng
therein, these churches did their duetie. *Tu
& fac similiter*. Go thy way whosoeuer thou b
learne this lesson this daie, and in like cases
*Ioh.8.50. the like. If * Christ the naturall Sonne of
sought not his owne glorie, but his fathers, w
must wee the adopted doe? What is our du
herein thinke ye? And I pray you brethren m
earnestly among many duties think wel on th
Make not more of the lanthorne, than of the li
that shineth through the lanthorne.

CHAP. II.

1 THEN 14 yeares after, I went vp againe to Ierusalem with Barnabas, & I tooke with me Titus also.

2 I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularlie to them that were the chiefe, least by any meanes I should run or had run in vaine.

3 But neither yet Titus which was with me, though he were a Græcian, was compelled to be circumcised.

4 To witte for the false brethren which were craftilie sent in, and crept in priuilie to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whom wee gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

IN these lines are sette forth, 1. the circumstances of Pauls second viage to Ierusalem, 2. his conference there, 3. and howe stoutlie and wisely hee demeaned him-selfe, vpon occasion offered by certaine false brethren.

1 In the circumstances, 1. he sheweth vpon

what inducement he vndertooke the iourney, v
vpon no priuate fancy, but by euident reuelati
2. Then hee went not secretly and by stelth,
with Barnabas, and hee tooke with him Titus
so. So went hee with good companie, and a
* Exod.26.5. were the curtaines of the *tabernacle twisted
* Ezech.1.16. knit togither, or *Ezechiels wheeles, one in a
ther (I meane) arme in arme, in perfect ami
great frindship and mutual comfort, and that
der sufficient witnes. 3. Another circumstanc
Peters residēce in Rome 25. yearsimpossible. of the time, then 14 years after, which being l
loked into doth plainly argue the impossibilit
Peters being, or (as they speake) of Peters sitt
(forsooth) so long at Rome, quite contrarie to
nature of his apostolike office, 25. years togith
For without al controuersie & contradiction P
ter liued not aboue 40. years after our Saui
passion, & if at the least he were 18. yeares at Ie
*Acts.9.3. salem, when Paul who doubtles was called *af
our Sauiours ascension, came thither, & fou
him there, how possibly could hee rest first at A
tioch 7. yeares, and then at Rome 25? For 1
7. and 25, make more than 40. It cannot b
These were the circumstances.

2 In Pauls conference, 1. the matter he c
ferred of may bee considered. 2. the persons w
whom hee conferred, and the ende of his co
rence. 1. Touching the matter which he decla
vnto them, more in place conuenient. Why
pray you, was Paul in doubt of the goodnes of

cau

ule, of the certaintie of his doctrine, of the aſ-
rednes of his doing, that at the length hee be-
ought himſelfe of this conference? Did hee put
doctrine in * trial now, and to the approbati- *Rhem. Teſt. Pag. 499.
of others as the Papiſts imagine? The whole
ft and tenor of his ſpeach is to the contrarie.
was called negatiuely not of men nor by men:
rmatiuely by Chriſt, and by Chriſt alone, by
Heauenlie viſion, by a celeſtiall reuelation.
hree yeares were betweene his firſt calling,
before his firſt iourneying to Ieruſalem, and
urteen before this his ſecond iourney. Shotte
al this while at random, ventured hee without
warrant, or knew he not what hee did, & delt he
aduentures? No, by no meanes, no. This con-
rence was no dubious or diſputable communi-
tion too and fro, *pro* and *con*: houering vp and
wne vncertainly: * he opened his doctrine, he * in Hulus.
lared and ſhewed it to them, how Chriſt was
e accompliſhment of the Law, and abolithment
former ceremonies, and that the partition wal
as taken downe, and that the Gentiles were
haue a common entrance with others into the
owledge of Chriſt. This was the matter of his
nferenceand communication. 2. The perſons
th whom he conferred, were the chiefe. 1. If
ere were no chiefe than one, then was not one
namely Peter not chiefe of al. 2. He conferred
th the chiefe. For why? To conferre with the
ote when a man may haue conference with the

head were no wisdome. 3. he conferred part
larly, or priuatly. Wherein neither he disda
them, nor they him, though they there were
chiefe. But for that, * he priuatlie and as it
a part did communicate his cause, may be ob
ued a general caution that would bee seene
which is, that to make a matter publickely
trouersed and in common demurred, when p
notice can doe that is to be done, and remedy
whole, were great folly and litle discretion.
as he was paineful in vndertaking this iour
so was he warie and careful in collating the
ter with the chiefe and that in priuate mane

κατ' ἰδίαν.

Priuate conference.

Learne, my brethren, learn this wise and
thy lesson. If any thing fall out in the varian
causes, and varieties of iudgementes, first to
fer, and then conueniently and in due sort
* to thy brother secretly, to deale with thy eq
reuerently, much more with thy betters,
with men in place, and placed in authoritie,
fully, and as thou shouldest; yea, if thy caus
* good as was Pauls, and therefore much ra
in causes vncertaine. There is most ease
doing, and lesse shame in the eies of those wh
enemies, and gladly behold the troublesome
ferences of vs, whom yet otherwise they kn
to be the verie children of God, but that me
men, and haue their imperfections, and tha
soundest body sometimes sendeth soorth a
gry whelck, which is made much more the w

* Matt. 18. 15.

* *Iudæ Epist. vers. 9.*

scratching (I say) much more the worse, both
the inwarde paine, and also to the outwarde
ew of the beholders.

In the 2. book and of Samuel the first chapter
auid being certified of Sauls death amongst o-
er lamentations in most lamentable manner
aketh forth into these words: * Tel it not in * 2 Sam.1.20.
ath, publish it not in the streetes of Askelon,
ast the daughters of the Philistines reioice,
ast the children of the vncircumcised tri-
umph. Gath and Askelon were of the chiefe ci-
es of the vncircumcised, who were Gods eni-
ies. Dauid wisheth that Sauls death might bee
ncealed from them if it were any way possible,
d it greeued Dauid the more, that most glad-
d and reioiced them that were Gods enemies.
ith like affection (brethren) it were to bee wi-
ed that imperfections either were not at all, or
the least wise because offences must bee, that
ey were not growen to that groth and bignes,
at they may be discerned among the enemies
bs and of our God. For a priuate conference
d a quiet composition were far better.

3 My third note was why Paul went again
Ierusalem, prouoked by reuelatiō: but to what
d? To the end that hee neither might here-
ter run, neither that his running (for he calleth
e execution of his office no idle * standing, but * Matt.20.6.
labourlome running) that his running in for-
er time also might not be in vaine. Paul had an

eye to the fruit of his labour and to the ende of his function.

But was it possible, that Paul whom God had set a worke, should worke in vaine? In vaine is that, which did not answere to the Apostles purpose when his purposed entent took not effect. Which the rather came to passe, because of slaunders raised vp, that Paul forsooth varied from the chiefe Apostles, that hee impeached the dignitie expressly of circumcision, and that he generally sought the abolishment of ancient receaued lawes and ceremonies ordained by God himselfe: which when weake mindes heard, they were soone allured with enticing woords, and Pauls preaching became in vaine to them, and vnto them vnprofitable.

In vaine *diuersly taken.*

Wherefore to declare that the rest of the Apostles with him and hee with them were of one vniforme iudgement, he taketh sufficient witnesse, vndertaketh the iourney, conferreth his doctrine to the end to stop the mouthes of cauillers, and for the farther confirmation of the infirmer sorte, that his running might not be in vaine to them which followed. For doubtles otherwise diuine operations and offices according to Gods secret purpose, therefore are, nor can be in vain. Which way soeuer the two edged sword striketh, it striketh to the glorie of God whose sword it is. Humane labors sometimes loose their ende, and misse the marke: but

* Esay. 55. 10. * God it is not so.

If thou sowe thy field, ouer-much moysture
tteth, cold killeth and heat parcheth and mar-
th all. But, the spirituall seede of the worde
hether it take roote or no, or how-soeuer it
ring vp, whether it rest or not rest in the hartes
the hearers, in respect of Gods glory whose
sband-men wee are, or in regarde of the cer-
ine * Crowne reposed, and of the rewarde pre-
ed, which God will assuredly render to all his
ithfull seruantes, it is neuer, it cannot bee in
aine.

* 2 Tim.4.8.

In vaine they heare who heare with an euill
a itching eare, but the preacher after his du-
full paines at the * euening of the day and end
harueſt, though the sheaues, though the people
ill not bee gathered, hee shall receiue his penny
uerthelesse. The blacke Aethiop goeth into
th and commeth out as blacke as he went in,
withstanding the keeper of the bath hath his
es as well for the Aethiop, as for the fayrest.
ut here Paul respecteth onely the profit of his
ditorie, and speaketh not of the purpose of God
her in rewarding himselfe, or reuenging them.

* Matt.20.8.

The laborers paine is neuer the lesse, though the euent be not aunswerable.

3 My last obseruation out of the former
erses was to marke, how wisely Paul dealeth,
w stoutly and vpon what occasion. Certaine
lse brethren were craftilie sent, and priuily
ept in, as fine intelligencers and vnder-mining
oners of Christian liberty. But Paul wiselie
scerneth, and couragiously resisteth them, and

suffereth not Titus to be circumcised for al to so
neither would hee yeelde so much as a foot uls i
ground vnto them, neither in an inch of true me
nor for a moment of time. For a litle yeelding nd,
so great matters is not a litle. ty a

There is difference between a necessary contention, and a desire of contending.

But, the controuersie was but a quarell of Of
remonies, and what neede so much a-doo th stu
Had it not beene better to haue beene quiet? use
haue slept in a hole skinne? And to haue re ng,
med peace, though it were with losse? nay ven cke
the losse of liberty, of trueth and verity is m ses
than may be easily borne, or quietly digested, abl
the root of true peace is the bond of peace. And zea
Who is the trueth, he is our peace also, * wh t, v
hath made both one, viz. by taking a d
quite the partition of ceremonies. And there r
the reteining of these ceremonies, either in wh a
or in part is a very breach of perfect peace, a ng
bringing in of an heauy yoak, & a Jewish seru 6
ty. Wherefore no marueil if Paul were earne w

* Eph. 2. 14.

For what reason, that because some wily a st
wilfull men, brethren in name, but false indec tl
and therefore no brethren, nay what if very b n
thren should hap to linke and knit, and b 7
themselues and runne all in one as it wer he
shole of fish, being caried and driuen in hea it
vpon an opinion, what reason that the trueth un
God should yeeld, & that the Lord himself sho 8
stoupe, rather than men should be at varian p
some holding with, and many times, many sid i

al to ſorting them-ſelues againſt a good cauſe? ſoouuls doing is a better preſident. But ſuch wiſe- truame, courage & conſtancy are not euery where dingnd, and not alwaies there perfourmed where ey are much expected and greatly required.

ſl of Of all things, a buſie waſpe, and a quarelling o th ſtubborne curſt nature is wooꝛſt. But if the t' uſe be Gods, if thy calling and giftes be accoꝛ- reing, there is no * relenting at al, no ſtarting veneke, no ſhutting neck out of the coller in ſuch s mſes, in caſes whereunto a man is expreſly & duly ed, aabled, warranted & commanded. Wherefoꝛe, Ind zeal without wiſedome is neuer good. 2. And vher, what is wiſedome without zeal? 3. But zeal and diſcretion ſeemely vnited in one (as it was in reiur Apoſtle) is as the thꝛone of wiſe Solomon, whd as the ſtrong * Lions at the ſtaies and aſcen- aning vp vnto his thꝛone.

* Eccl.4.28.

Zeale without diſcretion is naught, diſcretiō without zeal is nothing worth.

* 1 King.10.20.

eru 6 By them which ſeemed to be ſomwhat nc[*was not taught*] (whatſoeuer they were in time ly paſt, it maketh no matter to mee. God accep- peeth no mans perſon) the chiefe added nothing y to me.

ha 7 But contrariwiſe, when they ſawe that erthe Goſpel ouer the vncircumciſion was com- caamitted vnto me, as the Goſpell ouer the Cir- ethumciſion was vnto Peter,

hoh 8 For he that was mightie by Peter in the anapoſtleſhip ouer the circumciſion, was alſo idmightie by me toward the Gentiles.

al 9 And

9 And when Iames and Cephas, & Iohn knewe of the grace that was giuen vnto me, which are counted to bee pillars, they gaue mee and to Barnabas the right handes of fellowship, that we should preach vnto the Gentiles, and they vnto circumcision.

10 Warning, only that we should remember the poore: which also I was diligent to do.

Paul in his conference gaue no place to the chiefe, and the chiefe brethren gaue nothing to Paul by waie of authorizing his person, or addition to his doctrine. 1. and hee sheweth why it should be so, 2. and withall declareth the chiefe Apostles due consenting vnto him, 3. and onely requesting him to haue a careful eye to the poore, which Paul respected and did ful diligently.

The motiue of Antiquity.

Among the argumentes the false Apostles vsed against Paul, a maine matter was made, and drawen from Antiquity, that the other Apostles were ancienter than Paul, and therefore ought onles to be preferred.

Truly, personal preferment was not the marke Paul shot at. For he could be euer, and was often wel content in all things to giue and yeeld so farre forth as might stand with the glory of Christ. But in this ceremonious quarel opposed against the trueth of Christ, and Christian libertie, as before hee defied an Angell, if to that end he should come from heauen, so now he declareth that the name of Antiquitie in the Apostles might not ca-

ry him

& lay him away nor driue him aside.

They were his auncients. What mattereth that to me, saith he? And indeede it skilleth litle. There is no prescription against the Prince, and why should there be any against the trueth, be it later or sooner in whomesoeuer? This or that time, past or present, or future and to come is not in the nature of trueth; neither are matters of faith measured by yeares, nor is any point of religion liable to be decided by continuance pretended.

Elihu said well: There is a spirit in man, but the inspiration of the Almightie giueth vnderstanding. As if he had said: man is made not onlie of a body, but of a bodie and a soule, and that soule is a reasonable spirit, and that spirite in processe of yeares and tract of time gathereth politique experience, as it were a stone that hath been long pitcht in one place gathereth much mosse. But all that experience is but mossy, terrene and earthly; true wisdome is from aboue, from the Father of lights and God of knowledge, reueiled in his Son, which illuminateth euery man not onely comming into the worlde, but either entering into, or els continuing priuatly or publiquely in the house of his church. And therfore Elihu reformeth his thoughts & voucheth, that he was mis-conceited when he thought that it was the length of daies should speake, and that the multitude of yeares should teach wisedome. Iob. 32.

But

But yet of old and still many men embrace ther Elihu his first opinion concerning age antiquity, than his later iudgement, after wel rectified and truly reformed. So an old phet soone deceaued the young Prophet, wh neither the threats, nor entreaty of * a king co moue at al. So * old shewes, olde bottles, fin bread, torne sackes, tottered rags, like rotten lickes with prefered seruice (*seruus seruorum* and pretence of comming from far, deceaued sue, because hee rather respected such trinke and consulted not with the Lord.

* 1. King. 12.
* Iosh. 9.

Our aduersaries knowe how humane affe ons leane this way, and therefore they beare poore people in hand that theirs is the old rel on, and ours is an yesterdaies bird: but with like trueth and with the same spirite the Iew said our sauiours doctrine was new, the Apost preaching new wine, and the false Apostles he obiect that Saint Paul was an vpstart, and void of Apostolick warrant.

Sooner or later called, it skilleth not; old new if true, it forceth little. If the name of ne were alwaies naught, why would Christ al louely commandement * a new commanded If the name of old were alwaies good, why d S. Paul cõmand & aduise the Corinthians th the * old leuen, the incestuous person be purg out? If you wil recourse to the first heade of all this question, it were another matter. For Ga

* Iohan. 13. 34.
* 1 Cor. 5. 7.

for euer, and before Sathan and Sathans
al, the Lawe was first giuen, and then ensued
the transgression: first the husbandman sowed his
ground, and afterward the enimie came & sowed
tares. And which is to be obserued, there was no
long time betweene. For Sathan took the next
opportunitie of ignorance and securitie, euen the
next night, as it were, when the ground was yet
new turned and trimmed for seede, the enemie
parst some of his tares in the fielde and Church
of God. And then while truth and error were yet
but greene in the blade, the difference was not
so easily discerned, * til the growth was greater. * Mat.13.25.

And, as it is this in the cause of truth compared with error, so is it in the professors and Doctors of trueth compared among themselues, the first teacher is not alwaies best, for then the vsher must needes bee better than the schoolemaister, and the country schoolemaister, than the vniuersitie Reader.

Peter and Andrewe, Iames and Iohn and others were called before Paul. Hee asketh what was that to him? There was no difference or pregnancy therin. He had antiquity enough, that had Christ for his author. So that in all materiall respects if they were Apostles, so was Paul. May * hee laboured more than al they. And a great * 1 Cor.15.10.
deale of labour in a shorter time, is more worth 2 Cor.11,23.
than lesse labour in a longer space.

And as it is this in teachers, so generally may

it

it bee, and sometime is (my brethren) among rest of beleeuers: one beleeueth sooner, & anot later. God can teach him in one daie, as much thou hast learned in tenne before. An olde and humble graie whiteheadead Latimer or White head (to mention these two onely in steede of m nie) is a venerable spectacle and a reuerend sig but a conuerted soule saued out of the fier, thus to become a preacher of the Gospel, is a m admirable mirror in mine eyes. And yet thus the spirite of Christ blow and purifie and woo euen thus mightily where and vpon whom it and therefore it was not preiudicial at al to P that hee was no sooner called, that was so ef tually called in the end.

Iames and Iohn, Andrew and Peter beca of their calling before Paul, were growen in g credit. True. And therefore Paul telleth th that notwithstanding that, God doth not acce mens persons and external credit. God can a doth raise vp instrumentes of his glory in lat daies some passing and exceeding many of form tymes. Wherefore Paul with great right a reason setteth it down, that he borowed not light of others who were before him, but asc beth al to God almightie, whom he sheweth to no respecter of persons.

How God accepteth, and acceptеth not of persons.

Yet herein may arise some question. For do not God accept persons? Who then shal be a cepted, if he accept none? That, that wee are,

by grace, by fauor, and by acceptation. Then certainly he accepteth some. He accepted Iacob when hee reiected the elder Brother Esau. Yea, whom hee accepteth not, he doth reiect. Therefore in this sense it is true, he accepteth persons, with according to his good will, purpose, choise and pleasure.

But for any thing acruing to man, or rising in him, externally by meane of ordinary circumstances, God is not respectiuely partial, to prefer one person before another, the rich before the poore, Peter before Paul, for that cause and therefore, because Peter was first called, & because man had a better opinion of the one, than of the other. And this is Saint Pauls meaning in these words: God is no accepter of persons.

2 In the second point, I obserued a declaration of the Apostles friendly and full consenting to Paul. As there was great reason why hee should stand vpon the authoritie he had receaued of God: so when the Apostles saw 1. His commission in the Gospel, and 2. the grace of God in him among the Gentiles, they strait ioyned mutually togither in one societie. Wherein you marke plainly 1. the euidence of Pauls authoritie. 2. the limits of his charge. 3. and their equality and association among themselues. 1. They first saw and knew so much before they yeelded. The eye commonly is a true informer of true knowlege, when they saw, they knew. But seeing & knowing

Triall and proouing goeth before consenting.

ing here may be alone, the outward sense for inward vnderstanding, but til they knewe, did not ioyne. The Gibionits deceaued Iosue, Ios.9.14. cause Iosue was ouer-credulous, but they thorough triall found Pauls euidence good sound. 2. the limits and bounds of his calling 1 Tim.2.7. ched vnto the vtmost partes, and as it were the hems and skirts of al the world, and nam and chiefly to the Gentiles. Chiefly to them, solely among them, for he had a harty conside *Rom.10.1. tion and desire for *Israel also. But the Iew were rather Peters charge, and the Gent were chiefly committed to Paul, and the Iew more chiefly to Peter. Wherefore the papacy claimeth from Peter, may better seeke a chie among the Iewes, than among vs the Gentil 3. And this was concluded among them that ther should more than was conuenient, put sic in the others harueſt, and that all should in th lot labour, and herein they agreed, and they wh were reputed pillars gaue to Paul and Bar bas their right hands vpon it.

How Ministers are wel resembled to the pillars in a building.

It were not amisse ouer and aboue to n how the Apostles, and after them the minist of Gods Church may be called, and should be puted, and be indeed the pillars of their cong gations. The state of an house are the pill thereof, euen as the strength of mans body, his bones. And such should men of our vocati be, the wals and watchmen of a city, the beau

the strength, the defence, the horse and chariot of Israel, as was Elias. Of old such were the olde Patriarches and Prophets, afterwarde such were the Apostles and Euangelists, and such are now good Bishops and vigilant Pastors and Teachers till the comming of Christ, whom in the meane while he * gaue to his Church for the gathering togither of his Saintes, for the worke of the ministery, for the building vp of his bodie. 2 King. 2. 12.

*Ephes. 4. 11.

It is storied of Sampson, that hee tooke the middle pillars of the Philistines temple, and pulled them both downe at once. These pillars are stronger than so. They shal not faile, they cannot fal. God that hewed them out, wil hold them vp, and who shal pul them downe? The wind out of the wildernes ouer-turned Iobs house. It is not so with Gods house, it is founded on a rocke, and fired on sure pillars, and these pillars are fired, Sampsons strength wil not, and Sathans cannot pul them downe. Iudg. 16. 29.

Iob. 1. 19.

For if al these pillars yeelde, the whole edifice followeth after. When but a minister shrinketh, the faith of many is much weakned. But (dearly beloued) be not deceaued. Al should be pillars firme and strong, that seeme to bee: some seeme and bee as they seeme, some onely seeme to bee, and bee not indeede. And what if some such haue defected? What if some certaine haue gone out of the doze, that came in at the window? What if certaine that were among vs, but neuer of vs,

Fugitiues and lookers-back from the plough they once laid their hands vnto.

haue gone into their own place, and shewed
Acts.1.25. themselues, as Iudas among the Apostles? Why
if certaine haue with-drawen their shoulders
from Gods labour, and being but greene timber,
and that not of the Lordes hewing, haue shrunke
away, misliking this great duety yet good ser-
uice of ours in humility to support and stand vn-
der others to doe them good? Nay what if some
in steede of holding vp, hale and pul downe? Cer-
tainly the iudgementes of God are iust, and will
be hard and heauy toward al these in that daie.
And yet for al this the Lords house shal stil stand
vpon hir pillars, vpon such pillars as are of im-
putrible wood, of wood that wil not rotte, well
seasoned by the Lord, and therefore cannot faile,
but shal endure vnto the end.

3 The last point was the Apostles petition
to Paul to remember the poore, which hee not
superficially or sleightly, but with earnest ende-
uour performed. Wherein I note, 1. both the
case of Christians, 2. and the care of the Apostles
to supply their neede. 1. So was it euer, Pharao
The state of the best, in this world is manie times worst. was at his ease, and Israel at his taske. Lazarus
lieth without doores, the Rich man goeth gayly
and fareth deliciously euery day. So our Saui-
our was borne in a stable, and layd in a cratch,
exiled in his infancy, and in the whole race of his
life had not where to rest his head. Thus it was
of old, & thus it wil bee for the most part euer.
2. But yet so much the rather, because Pharao

oppresseth

oppreſſeth, the world neglecteth, and Herod perſecuteth, becauſe pouertie moſt aboundeth commonly where men are beſt, becauſe others care not at al for vs, therefore the Apoſtles did, and we muſt care the more one for another: Remember the poore.

Care for the needy very requiſit, but ſeldom undertaken.

In Ioſephs dreame the leane cow did eat vp the fat, but it is now no dreame the facte cow deuoureth the lean, the ful eare eateth vp the poorer corne, the rich man waxeth richer and richer without end and remorſe, and who remembreth or once thinketh of the poore, as if the ſacrifice of almes were an out-worne ceremonie, and out of date? Gen. 37. Phil. 4. 18.

For doctrinal pointes, they adde nothing to Paul but onely put him in mind of this merciful remembrance. And bleſſed is he, * *qui intelligit ſuper egenum*, Who conſidereth the needy. * Pſa. 41. 1.

Chryſoſtom worthily miſliketh too much curioſity in beſtowing thy almes, but yet there is a diligence and an intelligence therein. For ſome make a trade of begging as friarly mendicantes and voluntarie rogues. Wherefore bleſſed is he who wiſely conſidereth the diſtreſſed: Ioſeph in the priſon, Lazar in the hoſpital, the fatherles, the widowe, the ſtranger, the needy houſekeeper that hath a poore honeſt wife and many ſmal children lying and liuing vpon his handes and his onelie handy labour. Tom. 5.

But you wil queſtion with me, what had Paul

In assuming certaine officers to see to the poore, they left not off to be as careful for the poore, as conueniently they might.

to doe with the prouiding for the poore? He was no Deacon, he was an Apostle. And the Apostles had giuen ouer that function, as appeareth in the Acts, Cap. 6. vers. 2.

What they gaue ouer, they had before. For no mã can giue ouer that he neuer had. And therfore I am of opinion that the care for the poore is no disparagement (as I may so call it) to the nature of the Apostleship. Whereas the Apostles once were lawfully carefull both for preaching, and also for the poore, and now againe the Apostles expresly request Paul to bee mindful of the poore, which I interpret to be, not onelie by exhortation in the poores behalfe, but by conuenient procuration of reasonable meanes. I mislike that hande that thinketh to hold and gripe ouer-much, and to deale in moe matters than it can wel span or comprehend: yet I like not that opinion which is, that because a man cannot perfectly vse any one talent well, therefore hauing moe talents giuen him, he shall implo[y] but one. Wherefore I say as saied the Apostles, O Paul thou Apostle, whereuer thou goest, so it be no hinderaunce to thy proper function, as sometime it maie bee none, remember the poore. Much more (thou Preacher) whereuer thou art fired, remember the poore. Cast thy bread vpon these waters, hide thy gift in the fertile ground of the poore mans bozom, thou canst not offer thy sacrifice vppon a better altar. O remember the

poore

poore by al good meanes in these dear and hard harted times.

11 And when Peter was come to Antiochia, I withstoode him to his face: for hee was to be blamed.

12 For before that certaine came from Iames, he did eat with the Gentiles, but when they were come, he with-drew and separated himselfe, fearing them of the circumcision.

13 And the other Iewes plaied the hypocrites likewise with him, in so much that Barnabas was led away with them by that their hypocrisie.

14 But when I sawe, that they went not the right way to the trueth of the Gospell, I said vnto Peter before al: If thou being a Iewe liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

Hitherto we haue looked into the causes and consequences of Pauls iourney the second time to Ierusalem, and of his conference with Peter and with others there. Here we are to beholde Pauls conflict at Antioch with Peter alone, but yet openly in the sight of al: wherein we see, 1. the boldnes of Paul reprehending, and 2. the fault and frailtie of Peter offending. I purpose in the whole to note, 1. the cause and desert of this reprehension, and 2. the manner of Pauls vsage therein.

1 Touching the fault and cause deseruing, it fell out thus, as the text sheweth plainely enough. Peter being at Antioch companied with the Gentils, frequented their tables, & did eate as they did. But when certaine came from Ierusalem from Iames, Peter (belike no supreme terror of all the world) was in a feare of Iames his messengers, and began an other course, sequestred himselfe, drew backe, and tooke his diet a part. And as a great tree doth not fall, but manie litle boughes fall with it, so with Peter sundrie slocked aside, yea and Barnabas was caried away with the streame.

Great men sinning cause many to sinne with them.

And this was the cause, verily no small cause of Pauls reprehending of Peter. For hereby the Iewes were ensnared, the Gentils amazed, Barnabas seduced, the trueth peruerted, Christian liberty enthralled, the veile which once was rent, was patched togither, and hung vp againe, and the partition wall that was taken downe, was built vp anew, and all now brought to this passe, as if the kingdome of Christ should consist in the difference of meates, and the vse of ceremonies. And those whome * God had clensed began to bee suspected of pollution and vncleanesse, and al this by Peters tredding awry and not going with an vpright foote in the waies of the Gospell. And was not this cause sufficient soundly & roundly to take vp Peter?

* Acts.10.15.

2 The manner of Pauls reprehending was downe

downe-right and plaine. For what els should be doone in such a case? How might he best reclaime the Iewes, reforme Barnabas, and comfort the Gentils? A priuate dealing and a secret reproofe of Peters dissembling & the Iewes backe-sliding perchance had beene to litle effect, and when the fact was open, if the reproofe were but secret, what might the Gentils think? They sawe the fault, they heare it not reproued. And if otherwise Paul should haue sought priuately to confirme the Gentils, & Peter had not beene checked at all, it might haue beene a greater scruple than before. Wherefore publikely in the face and sight of all (because it was most requisite so) Paul reprehendeth Peter openly in termes as you see.

* *Publicke reproofe in cases very necessarie.*

And hee goeth directly to the roote of this offence, and first purgeth the hart and stomacke whence sprang the fault. If thou) nay if it were mine owne cause, If we, whose education hath beene amongst the Hebrues, haue forsaken those rites, shall the Gentils by our example gather doubts of conscience in the ceremonials? Neither thou, nor I, we seeke not so to bee iustified, and then what neede this halting and limping, this auck-ward treading in the waies of God? So earnest was Paul, and reason good. A Laodician professor, a luke-warme reprehension in causes of highest importance was neuer good.

* Reue. 3. 16.

Upon this, and upon some such like occasion, the enimies of Christianity, as namely Porphiry,

Porphyries & pagans motiues.

an olde capital arch-enimy, argueth on this wise: Paul and Peter, doe you not see how they vary & iarre? Can they or either of them be in the right way? Paul reprehendeth Peter openly, *ergo* Paul was a peremptorie proude person. Peter dissembleth, and cannot bee excused. *Ergo* both were in fault. For excuse of them both our new *Rhemish Papists tell vs, that this is a schoole point, and much debated between Saint Hierome and Saint Augustine, and they seeme to incline to Hieroms opinion, that this whole combate was a sette thing agreed-vpon betweene them, betweene Paul and Peter for a purpose.

*Rhemish. Test. Pag. 502.

Their schooles, and these wise men haue very euill luck. If there be an infirmity or fancy in any of the ancient Fathers, by and by they make that a schoole point, and as it were their Tennise Ball to play withall, and in the end they resolue and conclude with the worst part euer.

If any reasonable indifferent man but looke into the text, hee will see plainly and say boldly it was no secret set match nor pretended deuise. For Peter was blame-worthy, and both wherein, & also how he offended is largely described. And if we beleeue not Saint Pauls worde, yet wee cannot discredit his oth. Now the thinges I write, before God I ly not, saith he. Neither was Paul any sophist to dally in wordes, neither was hee a papist to dispense with othes, neither yet a plaier of a counterfeit part, as it might be vpon a stage.

Cap. 1. 20.

Hierome

Hierom for his fancy alleadgeth authorities and reason such as he could. Saint Augustine answereth them both in summe & effect thus: first for his authorities they were not sound, and that there were better authors against him than with him, and then were Hieromes authors neuer either so godly of life, or skilled in learning otherwise, yet it skilled not in controuersies so greatly, as to ouer-beare a truth. For what man bringeth and teacheth except it be founded vpon Scripture, or probably collected and gathered out of Scripture, it bindeth not the conscience to beleue and imbrace that. Such soueraigne honor, and absolute obedience is only du to the word of God, and to nothing els. *Aug. in Epist. 9. 11. 19.*

As for Hieroms reason, thus he reasoned, but quite beside reason, euen that it were better Paul should yet herein write an vntrueth, than that Peter should bee thought to haue doone amisse. Yea? Saith Augustine, by the like vnreasonable reason, were it better to discredit the book of Genesis, than graunt that Noe the preacher of righteousnesse, or that Loth a righteous soule, should offende, the one in drunckennesse, the other in drunckennesse and in incest too? &c.

No, no (my brethren) better all flesh should appeere to bee flesh, that is, fraile and sinnefull, than that the least iotte or pricke of Gods sacred booke should bee impeached. * Al men are liars, God onely is holy in all his woorkes, and true in all his *Psa. 116. 11.*

all his saiengs, both in foretelling future euents, and things to come, & in relating and registring facts and deedes which haue bin past.

Neither take wee delight in the recitall of the sinnes of men, neither can Porphiry take aduantage to discredit the trueth by a true report of an humane infirmity. The purpose of Paul herein is plain, and it was this: 1. That for his authority, it was from God. 2. For his doctrine, it was by reuelation, and not learned of Peter as it was obiected, which appeareth by his practize therein. 1. In Arabia. 2. In Ierusalem once and again: 3. And lastly in Antioch in such sort as we haue seene.

*The motiue of contention and of vnity.

* This vnreasonable motiue of disagreeing, & of the breach of vnity, our aduersaries presse vs with, euen as Porphiry opposed the Primatiue Church. But I aske them, and I require their answere: is contention and the breach of vnity euer the infallible badge of false professors? I could except and giue instances many, but my meaning is not to cast yncke vpon the whitest lawne. I demaund is contention a certaine signe of a corruption? We contend with them, and they with vs, as Agar molested Sara. What? Therefore are we and they both naught, because either contend ech with other?

In contending, I graunt, a man may sprayne a vaine as Iacob in wrestling, and as Luther said, he that wrestleth with a collier, albeit in the strength

Gen. 32. 25.

ſtrength of a clean cauſe, hee fal the collier, yet in falling him, he may ſoile himſelfe. And this may be ſomewhat ſometime to the profeſſor, but nothing to the profeſſion. Yea, though the light of trueth it ſelfe in ſtriuing with darknes ſuffer ſome kinde of dimnes, yet muſt wee not therefore accuſe the light.

But, ſay they, when a profeſſor of one religion ſtriueth with a profeſſor of the ſame, then belike, the profeſſors are both naught, and their profeſſion not good. No forſooth. For ſo might wee condemne both Paul and Peter, both Auſtine and Hierom as you ſee, and many others. No doubt in ſome skirt or hem, in an out-part of a matter, where notwithſtãding alwaies the foundation is kept, the * loſſe wil bee the leſſe: nay, euen in ſome materiall pointes diuerſe men haue thought diuerſly, and haue not beene ſo ſtrictlie dealt withal, nor ſtraight way condemned. * 1 Cor. 3. 15.

But can our Papiſts a little at their beſt leaſure from their buſie tracheries and rebellious enterpriſes againſt our Prince and peace, can they looke homeward and as it were by way of reflexion take view of themſelues? Verily there was neuer ſect ſo cut, neuer hereſie ſo diuided, neuer wood hewen into ſo many chips, as is popery mangled in it ſelfe, reſembling the verie children of Iſrael at the * waters of Merib and ſtrife, & much like the * Madianits and Cadmies brood fighting and warring eth with other vnto * Num. 20. 13. * Iog. 7. 22.

the

the death. And herein if one would follow William Rainoldes a late writer in his vaine, in collecting antilogies and contradictions of Papists, as hee would seeme to doe out of the professors of truth, no time would serue. So endlesse and infinite are the brables and brawles of Popery and Popish diuines, made vp altogither of vntempered morter: and hereof if any doubt, I dare, and doe make offer of plenary proofe, as about the authority of councels, about the autenticknes of the Hebrew Text, about original sin, about inherent righteousnes, and innumerable questions of greatest moment.

In the meane time this may suffice briefely, but truely to signifie that Popery is diuided and at whot strife and contention in it selfe, and therefore is, as themselues doe argue against others, no true profession. And againe if vnity be a signe of the trueth, we (deerely beloued) we, wee haue the greatest vnity that man hath euer knowen amongest men in any Realme.

Accessary matters haue diuers accidentes. Substantiall pointes of greatest moment in our Church haue the fairest vnity, & that more generally than hath beene seene in any age. In the *booke of Exodus the two Cherubims in the one sitteth oppolite & cõtrary right against the other, but both of them looke into the propitiatory and mercy seate: altogither so, how euer men be affected in questions not of greatest importance, yet all

*Exod. 26.20.

yet all of vs, all looke directly on the mercy of God, not one of vs looketh either to the right hand or to the left, or backward on himselfe, vpon his own supposed purity of naturals, preparation in nature, liberty in willing, or merit in working, al of vs ioyntly and only we fix our eies, and looke *per rectam lineam* vpon that serpent that healeth vs * all.

* Iohn.3.15.

If, (as * by some it is imagined) as the Septuagint interpreters were, so not seuenty but 70. times 70. of our learned men were separatly seated in their seueral selles, and to set downe their iudgements in Cardinal and chiefest points of beleefe, I am assured of such a perfect harmony in sense of trueth, as if they should all speake with one toung, and write at once with one pen. So that, if necessarily euer vnity might demonstrate the true way, we hauing so good an vnity, by consequent we are in the trueth: and if dissention inferre and proue error, our aduersaries and their school-brablers with their Friarly varieties, infinite sectaries and opinatiue Doctors are heires apparant thereunto, notwithstanding their motiues and demandes against vs, and claimes for themselues.

* *Aug. de ciuit. Dei lib.18.c.42.*

Now to come backe againe to our text, Paul reprehended and reproued Peter, and that verily so, and yet we make it no Motiue to condemne Peter vtterly, but to commend Paul the more. Peter profited him nothing, but Paul benefited

Peter

Peter in this iust reproofe. My distinct notes in and of them both are these: In Paul I obserue, 1. The lawfulnesse of his vocation as before, 2. The equality of his degree, 3. The thorough execution of his office to the ful without respects. In Peter, who was afeard of an arrowe without a head, fearing them who came from Iames, I marke, 1. The infirmity of man, 2. The weight of examples in great men, 3. The reforming of himselfe.

But here as when a man hath cut an eele or a snake into twenty peeces, yet euery peece wil still wag: so our aduersaries stil striue and struggle, and shift for life when they are in sight past all hope, though their arguments and answers, reioinders and replies haue beene cut a-sunder the very hart-stringes of them more than an hundred times: for they see, if Peter did erre, as no doubt he did heere in dissembling, as * els-where in denying our Sauiour Christ, then the Pope may er, & therefore they haue coined diuersities of cases wherein neither Peter did, nor the Pope may erre, and namely, how the Pope may erre In conuersation and manners, yet in faith definitiuely hee cannot erre. With whome a litle I shall reason and dispute vpon the occasion offered, the rather because this darnel hath taken root, and spred vp farre & wide in sundry vnsound places.

Mat. 26. 70.

* Rhemi. Test. Pa. 206. & 502

* To go by degrees in this question: questions

* The Pope may

les

les the Pope hath monsterously erred, as Platina & the rest of his own chronicklers, preachers and writers witnesse, in conuersation and manners, and in faith too. And no merueill. For such as is our faith, such are our manners, and saith Iames, such as are our manners, such is our faith. But euer a true faith in things to be beleeued, is the * spring of woorking in euery thing, and the lacke of faith is the want of woorkes. And the defect is first in faith, before it can be in the woorke. Their reply is, that Popes in deede priuatly may erre in their own faith and manners, but not publikly as Popes indued with the spirit of God. But why tie you the spirit to your selues? We tell them that euen * priuate men are led by the spirit, and so are as free from error as the best, & the best learned Popes. And where they reioine, that priuate men are not to define in matters of faith, we tell them againe, no more are Popes, nor yet Angels. The ground of faith is the word of God, and faith commeth by hearing of that worde. Wherein to make the Popes decretall Epistles equal with the word * Gratian hath euidently falsified S. Austen *de doctrina Christiana lib. 2. cap. 8.* and this his abominable forgery, is in the very foundation of faith, and yet is Gratian allowed by the Pope, to wit, by Eugenius, as appeareth in the life of Gratian, prefixed before the Decrees, and therefore I may and do conclude that the Pope in sight hath erred in the maine ground

er, and hath erred in his maners and conceits notoriously & that in matters of the Church faith publiquely, yea and that DEFINITIVELIE.

*Ioh. 8. 39. Iam. 2. 18.

*Rom. 3.

*Distinct. 19. in Canonic.

A publicke allowāce of a false ground of our faith is a publicke error in the faith.

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Farther we find that, Boniface the eight that For at his entrance, that Lion in his raigne, and Dog at his death, hath * DEFINED that it was (*Omnino*) euery way necessary to saluation to be subiect to the Bishop of Rome. Whereupon I reason thus: That which is euery way necessary, was neuer vnnecessary. But * *Ante Nicenum Concilium, &c.* Before the Councel of Nice, the Church of Rome was litle respected. Nay in the * Nicene Councell, the Popes messengers sate neither in the First, Second, or Third place. And the Councell it selfe was called and summoned *Iussu Imperatoris*, at the Emperours commaundement. And therein Constantine who indicted the Councell tooke no more vpon him than hee might and ought. Neither was he deligated thereunto by Bishoppely power. For the * one and onely God appointed him to that ministery. And what the Bishoppes had ouerthrowne, Constantine renued and * built vp. I pray you where was then, and where was al this while that meere necessity vnto saluation to be in subiection to the Romane prelate?

*Extra, de Maior. & obedient.

*Æneas Siluius epist. 288.

*Anno. 328.

*Euseb. in vita Const. orat. 3.

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Some good * time before this, when Victor a Bishop of Rome was tampering and ouer-busily intermedling with other mens doings, he

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they disswaded him as much as he
would haue perswaded others, wherein was no
subiection, but a flat resistance, euen as Paul resi-
sted Peter. I could be large herein, but I referre
them, who would see many good particulers in
this case learnedly laid foorth, to D. BILSON D. Bilson.
against D. ALLEN and the Iesuits, in his book
entitled, A true difference betweene Christian
subiection, and vnchristian rebellion, Part. 1.

And, whereas some say, Victors reproofe was
in a matter but of discipline, verily discipline and
direction in regiment is their God, and whereof
they esteem more than of heauen it selfe. Where-
fore be it wherein it shalbe, therein certes they
were not subiect to the Romish Bishop. And a
trueth in doctrine importeth vs much more than
a rite in discipline: therefore if they might resist
him in discipline, where was then that subiection
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few onely, haue bin certainly found, not probably thought to haue beene Apostataes. It is no fable, no forgery, they haue bin found, & conuinced so to haue bin. But Apostasie is a forsaking of the faith: and euery Apostata is alwaies an eager persecutor of his former faith. And therefore the Pope may be not only a decider of error, but a persecutor of the faith.

If they aske me what be in speciall the Popes errors, I tel them, he erreth, in hiding the candel of the Scriptures vnder the bushell of a strange language, in praying ignorantly without vnderstanding, in not praying to God alone, in worshipping Images, in mangling and deprauing the Sacraments, in preferring himselfe before Gods worde, and aboue his Church, & in a thowsand mo. And, sirs, why aske you me? Lyra saith your Popes haue bin Apostataes. You may not mistrust his report; he was a Friar, and therefore a credible witnesse and not partially affected but to the Papacy, and therefore the more force-able against you, and the lesse to be suspected of you. You followe him, you * gladly vse him in the opening of a text, & in exposition of Scriptures, why not a great deale rather in his depositions for antiquitie in a matter of story? Or was his outward sense corrupted, and his inward iudgement good? Could he not rightly discerne a fact in men, but rather a trueth in the text, and that about things depending on the text, as in questi-

Harding detec. Pag. 256. Mast. Harding counteth Lira a good interpreter of the Text, but a slender witnes to depose a matter.

ons of

ons of faith and Apostasie from the faith? If there were any fault in Lyra, it seemeth to be rather for that in fauour to that see, he toucheth but in general, and treateth not the particularities of your Popes Apostasies.

And yet while the monumẽts of times & books of writers before Printing was inuented, were hardily copied out, and were few in number, soon lost, and easily corrupted, and being in your own handes and handling, and your selues ready to make away the euidences which made most against your Pope, what marueil if Lyra, and Lyraes like be vsed, as * Ananias and Saphira vsed their goods, and so authors in steede of their whole and perfect workes brought to light by halfes, maimed and imperfect? And yet God hath so prouided that there should be notwithstanding some, and those sufficient witnesses in popery to renounce their Popes of grieuous errors. But let vs view their dealing a litle in this behalfe. But first be it remembred that Lyra saith, that manie Popes, though he name them not in special, that many Popes haue plaid the Apostataes from the faith, though particularly he citeth not wherein and in what points: yet this is sufficient. For ther is no multitude without a number, no general number of Popes, without particular Popes. And it may be he ment the whole faith, and therefore doeth not put downe the specialities. Nowe for farther proofe of their corruptions.

* Acts. 5. 2

*C. Laudabilem de conuersione infidelium.

Pope Celestinus decreed an error flat against Saint Paul (that the crime of heresie dissolueth the band of marriage) in so much that Innocentius was faine to repeale the same, and decree the contrary. If they aske me now where is that decree? Truly I cannot tell what you haue doone with it. Since yee came to this fine shift, that the Pope could not, forsooth, erre, that paragraph could not be much seene abroade. The glose saith it was among the Decretals. * Alphonsus *de Castro* sawe it there in an ould booke. marry (sirs) if you can vse the definitions, decrees, and determinations of your Popes after this fashion, and then come and require vs to shew that your Pope hath decreed an error, & that not what we count an error, but what your selues would repute error as wel as we, truely we neede reply no farther, but that iniquity is spunne of a fine threed, and that this is the very mystery of Antichrist, and that hee departeth from the faith, and yet vnder a most presumptuous pretence that he, he cannot erre in faith.

* Lib. 1. aduers. hæreses. cap. 4.

When God was most serued almost alone locally in the territory of Iewry, they were perilous & lying words to affixe wisedome, the word & the law to thē that visibly occupied their callings in the church of god. And why is it not so much more now when whosoeuer feareth God, and therefore whereseoeuer god is feared, there, there is no such respect of persons, or places as sometimes was.

Ier. 18.

Acts. 10.

For

For the very Church of Rome, by name Paul warneth to look to her duty, to see to her footing, and putteth downe the condition of her standing: and either in the one or the other, the warning or the condition doth argue, that they are not better than the naturall branches, but that their church may be cut off, if they grow wild: & if they could not grow wild, which is, if they could not er, what neede Paul warne them, or they care for his warning? Rom.11.20.

If it bee replied, that there may bee error in some members, but not in the head, which is the Pope, this will not serue, for the Apostle writeth to all at Rome without exception, and where the text giueth no cause of distinguishing, why should the glose distinguish at all? And the errors which Rome is willed to take heede of, are worse than some once defining of an error, for they may finally cut her off. And in the meane time let no man fear, that God will lacke a Church, though Rome become apostata: that he wil want wine, if she become vineger: that hee will not haue a Ierusalem, though Rome bee made a den of Theeues, a nest of vncleane birds, & worse than Babylon it selfe. And how holdeth that argument: the Church shal not bee diuorsed, *ergo* not Rome? It will not follow. For Rome is not the whole Church. But she perhaps is the first place and the Hierusalem of the Church, as Maister Bristow beareth D. Fulke in hand, and for proofe thereof, hee refer- Rom.1.7. *Brist. replie to D. Fulke. Cap.8. Par.2.*

reth him to the Actes of the Apostles if hee haue anie insight therein. Yes his insight in the whole libraries of God and of men is well knowen at home and abroade, and that to your shame and griefe. And therefore yee neede not like Babish and *Bethlemite skorning and mocking Boyes to fellowe Fulke him and flout him as you doe, but rather stand in aw of him, whom ye dare not, certainly haue not aunswered to his aunswers to most of your bookes. Wel may you mock & moe at him whose hast & pen of a ready writer, yet euer with great iudgement, you can not imitate. But now, at and without your request (Master Bristow) D. Fulke hath intentiuely reuiewed often, euery leafe and line in the Actes of the Apostles, & findeth you a lying reporter. And how could it be otherwise? For neither is Rome there termed the Churches Ierusalem, neither doth the church nowe require a locall Ierusalem in earth at all. Whereof more hereafter vpon fitter occasion.

*3 King.2.23.

D. Fulkes bookes vnanswered.

Galath.4.

The olde starting-hole from Christs praying for Peter, was personall and vpon imminent future danger to Peter, and nothing els. Wherefore euen as hee that gathered Manna more than would suffice him, it *putrified, and did him no pleasure: so he that wil gather too much of a text, it can serue him to small purpose. And generally our Sauiour prayed for the rest of the Apostles, & by the like reason why should not their successors claime the like immunity of not erring? Nay, our

*Exod.16.20.

Sauiour

Sauiour prayed for euery beleeuer, and then by the same reason euery priuate faithfull man is in as good case, as is the Pope. Iohn.17.20.

As for the Popes DEFINITIONS in faith, I shewed before, and say againe (but that he taketh vpon him to define, and because that now is made the question) that his Definitions are nothing, and nothing worth. We haue but one Defining-Master and * Law-giuer, which can teach and controll the hart. Yea euery sere Christian is to try other mens spirits, to try * all, and therefore also to trie and examine the Popes pretended Definitions. And what need they be tried, if they could not erre? If I were sure this golde were pure and perfect and nothing but golde, what need the touchstone? But because the iudgements of men are vncertain, the spiritual man and child of God, iudgeth all thinges because hee can, and trieth them, because he must, & therein is iudged of * none, nor preiudiced of any, and therefore not ouer-borne by the Pope, and therefore also not necessarilie subiect to his papall decisions. * Iam. 4.12. * 1 Thes.5.21. * 1 Cor.2.15.

Which warrant of Pauls, cleane cam against the haire, the Pope applieth and appropriateth to himselfe, and his Popely iudgement, making it a new necessary article of saluation to be subiect to him, because he (if we beleeue him) is only that spirituall man that iudgeth al, and is iudged of none, specially being once in his consistory, in his court, and in Councell house at Rome, though yet *Extra de malo. & obedient.*

in trueth S. Paul wrate not that sentence to the Romanes, but to the Saints of Achaia & Church of Corynth. Whereupon it may bee notwithstanding a litle suspected least hee may misse the quithien in his definitions, that thus misstaketh Scripture to proue his authority, and piereless Soueraignty in his defining.

I know what wilbe and what hath beene answered lately in this behalfe: that the Pope may, by your leaue, euen in his constitories and in his decrees faile in the allegation of Scriptures, but neuer in his purpose he alleageth them for. For no fig leafe is broad enough to couer the greatnesse or grossenes of his intolerable allegations, and yet albeit they faile in their proofes concluding, and in the * meanes of prouing, yet for the matter they would conclude, their conclusion is cock-sure.

*Stapl. de doctr. prin. li. 4. ca. 15.

A very strange case. Can a man erre in the meanes to the end, and not erre in the end it selfe? Can a man fail in his foundation, and wil not his building totter? Erre in his proofes, and obtaine his purpose? If the Pope can doe al this, I know not what he cannot do. No doubt he can set-forth at midnight and not wander in darkenesse. Nay, hee can wander in darkenes, and gad and magge quite out of his way, and strait with a trice, when the matter commeth to bee shut vp with a definitiue sentence, to a decretall or a rescript iudicial, the man is at home, notwithstanding all his former vaga-

mer vagaries in the night before. Is not this good stuffe?

If I mistake not, whether you rescribe or subscribe, there is small difference, & a Popelike rescript or subscript is alike auaileable and autentique. But Pope Lyberius subscribed to Arianisme, the greatest heresie that euer was, and hee subscribed as Pope, for otherwise Constantius would no more haue regarded his priuate subscription, than a drop of water among a Sea of subscriptions. Now how distinguish you? what help nowe? *Liberius.*

Euen thus: As when we shew that Pope Honorius was a monothelite: that is to say, one that denied the two willes of both natures in our Sauiour, you answere, he was so in hart, but outwardly in his * decisions he was not so: so contrariwise you tell vs, that Liberius ratified Arrianisme by his * Subscription and hand-writing, but this was not from his heart, but outwardly for feare. * *Hard. detect. pag. 254.* * *Idem. pa. 250.*

Say you, for feare? What then? But I pray you, in the meane time were not these iolly-fellowes, and constant Popes? The one was rotten at the hart, and had a true hand. The other had an erring hand, but a true hart. And must the hand in the one excuse the hart, and the hart in the other excuse his hand? Alas poore soules in what case were they, that depended vpon either hart or hand of such Popes? Where was Peters faith

that

that neuer faileth in his successors? In the hart of an heretique? Or in the hand of an hireling? His successors hart feared, his successors hand erred, his successors tongue consenteth to error, and the terror of the Emperor and two yeares exile, or as * Ierome writeth the Solicitation of Fortunatianus a Bishop brought Liberius quite to an other bent. *Fregit*, it altered him quite and cleane.

* *In catalog. Ec. scriptorum.*

Detect. pag. 250. b.

Maister Harding answereth, Alas this forced subscription argueth the lacke of fortitude, but certainly it proueth not heresie. For an hereticke stubbornly defendeth his opinion.

He defined it. Whether he, and how he defended it, whether so or no, I care not, I cannot tell. He did define it, he did promulgate it by his subscription so far forth, as his Popely approbation could stretch vnto. This much I alleadge it for, and somuch it clearly proueth. And how could this sorrie, fraile, and fearful reede confirme his brethren, who was so infirme and weake in himselfe? And if his brethren, the Bishoppes, Priestes, and Deacons neere Rome in Italy, and the Senate of his Councell should haue holpen him, yet they did not, and if they did what they could, he was the more incurable, and then belike Christ prayed rather for them, than for the Pope. But I feare me the footemen fled where the horsemen fel, and the Lambs quaked, when the bel-wether ran away, and that the Bishops more than yeelded, where the Pope subscribed.

Notwithstan-

Notwithstanding, what charter, priuiledge or promise hath the assembled consistorie and synod of Rome for not erring more than hath any other? * When two or three bee gathered together (not at Rome, nor designed from Rome) the promise doth hold. And therefore the Romish assemblies are not freed specially, but with the same conditions indifferent to others, though fewer in number, lesse in shewe, and lighter in credit in the opinion of the woorld. For fewer than two or three, and withal to make a number, cannot be, and yet vnto two or three gathered together in the name of Christ, Christ made the promise of his presence, and the assistance of his spirit to comfort them in troubles and to instruct them in doubts, but this must bee alwaies vnderstood to bee in a rateable measure according to the capacities of humane vessels. For men are men euer, euen the best whether single or assembled, and so where they haue to deale in Gods thinges they may admire somewhat of their owne, and so also misse in the matters of their consultation, and therefore councels great or lesse are not euen measures to leuil or limit al his causes by. * Mat. 18. 20.

Euery man knoweth (saith Austine) that (of Councels) the prouinciall giue place to the generall, & that the generall councels and plenary are often (not seldom) mended the former by the later. The place it selfe would be repaired vnto, it is verie, very worth the reading, where there is set *Lib. 2. contra Donatist. c. 3.*

foorth

forth a plaine prerogatiue of the scriptures to be deuoid of error, by waie of opposition to other writings of Bishops or Councels, prouincial or plenarie howsoeuer. My note out of Austine is, that if generall Councels might be mended, they might and did erre. For faultes and errors are they, that are to be amended. For wee amend not that which is right, but that which is amisse. The same * father writing against an Arrian, doth bee bring Scripture, or else the famous Councell of Nice, most famous in condemning Arrianisme? May, *erratis nescientes scripturas*. The cause of error is the ignorance of the scriptures. And therefore the reformation of that disease was to take awaie the cause. Austine therefore alleadgeth Scripture, and whereas the Arrian might after a sort, and perchance did pretend the Councell of Ariminum for his opinion, Austine doth not call the councel a schismatical and an heretical conuenticle, as Maister Harding doth, but goeth this waie to worke: whereas the Nicene councell maketh for mee, and the Ariminum councell for thee (agnizing councel to be against councel) neither ought we to produce, either I the councel of Nice, or you the councel of Ariminum as preiudicial (either waie:) neither am I bound to the authority of this (the latter,) nor you to that (the former.)

* *Aug. contra Maximinum lib. 3. cap. 14.*

Dete. pa. 112. b.

Maister Harding to helpe forward that which hee would saie, saith that Saint Austen was content

tent (onely) to laie aside his aduantage vpon condition, and as it were vpon * composition, and that this his present dooing was but for the present time and occasion: and this hee prooueth because Austine saith: I will not laie against thee the Nicene Councel, as who would say he could if he would. But he would not for the presēt time. I WIL NOT.

*Ibidem.

Detect. pa. 113.

Lord God, it is a world to see the wilfulnes of them that will not see. Austines woorde is not as Maister Harding forceth him to speake, I WIL NOT of choise, but, I OVGHT not of duetie. True, he would doe, what hee did, but it was not in his onely pleasure so to doe for the time. For hee tooke the easiest, the wisest, the surest, and the most necessarie waie. *Sed nec ego Nicenum, nec tu* DEBES, *&c.* Neither of both OVGHT to alleage, neither is either of vs BOVND to councels, I to this, or thou to that, as it were with preiudice either to other. But let the combate be betweene matter and matter, cause and cause, reason and reason, by the authority of the scriptures, not by witnesses of whom soeuer proper (to either) but common to both.

And why doth not Maister Harding english (nec tu debes) *thou wil not, as wel as* (nec ego debeo) *I will not?*

If Saint Austine deuolue all to an equal debating of thinges, and to the authoritie of the Scriptures, I see no reason we flie the Scriptures. If Austine neither would, as Maister Harding maketh him to speak, nor ought as his own woorde is, to stand and to rely vpon councels, as

bound

Nec Ego, nec tu detineris.

Neither part was bound to be ouerruled by generall Councels.

**. Aduersus Luciferanos.*

* bound to them, why shuld we? If Austine grant the Ariminum councell to be a generall councell, what is Master Hardings denial therof? Pigghius voucheth it was *Vniuersale Concilium haud dubio*, there was no controuersie but it was a general councel. * Ierom calleth it the whole woorld, saying of this councell, that the whole woorlde when it perceaued how deceatfully it was seduced, it mourned to see it selfe become an Arrian (vnawares.) And therefore I maruel why Maister Harding should cal it an heretical conuenticle in a corner of the woorld. And howebeit Arrianism were an heresie of heresies, yet they indirectly confirmed it, and being fraudulently circumuented when they sawe the error, were verie sorie for their offence which they had committed in the simplicitie of their conceat of vnderstanding, that it would be no great matter to relent in a * word and in fauour of a general peace.

* ὁμοίσιον.

* *Detect. Pag. 250. b.*

* *Yet Platina reporteth that it was vpon respect of benefits and fauor.*

If * force could excuse Liberius, simplicitie in these deserueth softer words. But both by Liberius his * forced subscription, and by this general councels misconstruing, the capital heresie of Arrianisme was much confirmed. And therefore we were best, as Austine aduiseth, to try our matter and causes at the touch-stone of the infallyble word of God, and not at the erryng determynations of Popes or Byshops, eyther sorted by themselues, or seated together, and that of late tymes not so much in a general, as in a Gehennal coun-

nt cell of Pragmaticall Machiuels, deuising howe
ll, they may coſen the woꝛld, and eꝛple the true and
ni- ꝛyght pꝛofeſſion of perfit chꝛiſtianity: wheꝛefoꝛe
le- they muſt bee withſtood, with courage and bold-
ne- nes in the ſight of all men as Paul reſiſted Peter.
ld, From whom notwithſtanding, verilie as from
de one man, and not as from a generall Councel of
ou- many, the Pope maketh this his impoſſible and
ian improbable claime of not erring, but howerroni-
ai- ouſly we haue declared. And Pigghius ſayeth in Hier. Ec. l. 6. c. 5
icl the behalfe of the Pope, that there is not a woꝛd
ria- in the ſcriptures pꝛoperly foꝛ general councels.
ect 15 Wee which are Iewes by nature, & not
um ſinners of the Gentiles,
oꝛi 16. Know, that a man is not iuſtified by the
t th works of the Law, but by faith in Ieſus Chriſt,
thi euen we haue beleeued in Ieſus Chriſt, that we
oꝛ might be iuſtified by the faith of Chriſt, & not
by the works of the Law, becauſe by the works
ie of the Law, no fleſh ſhalbe iuſtified.
ibe Paul hauing iuſtified, and made good his au-
eral thoꝛity by ſundꝛy pꝛoofes, 1. By his immediate
f A calling from God. 2. By his dutifull diligence
e wherein, 3. By his equall conference with the
tte theefeſt pillars, 4. And laſtly by his iuſt repꝛo-
ly buing Peter, though he went not with a ſwift foote
yn from the Goſpel, yet becauſe he went not with a
the right foote in it and toward it, now dꝛaweth hap-
ymꝛily, by this and ſuch like occaſion to the chiefeſt
cou matter and argument handled in this Epiſtle,

& sheweth abundantly that no ceremonious rite, no nor yet (which God more respecteth) can the works of men, iustifie man. And this he declareth by his own example, & by the example of others like himselfe. We, saith he, whome he describeth, 1. by their cõdicion, 2. by their iudgemẽt in christ.

1 By condicion (in a worde to say) they were Iewes, & by nature Iewes, that is so born, & so descended. And elswhere Paul saith of himselfe that he was a Iew, an Hebrue, of the tribe of Beniamin, a zealous fellow once, and a follower of the Law. So were the Iewes, so was he, & not sinners of the Gentiles, sinners both by nature, that is, by birth, and by their bringing vp, and so thought & by common reputation, and called by our sauiour very *Dogs. Where, by the way I marke two things, 1. the great goodnes of God towarde the Iewes, 2. and their infinit ingratitude towarde him. So that what euer they were by their default, yet by their condition such they were, & so were esteemed of God, euen as his peculiar people, but with* other nations it was not so.

Phil. c. 3. 5.

*Matt. 15. 26.

*Psal. 147. 20.

2 The Apostles and Disciples ouer and beside their condicion very good in former time yet now altered to a better state, were also of right iudgment in christ, & they knew (we know they knewe that the truckels & swathing clothes of old ceremonies were for them, but while they were childrẽ, whom God so tendered & kept for time, & to that end that those ceremonies might be meant

be meanes the rather to lead them to Christ, and not that they should be iustified in them, or in any thing else that they did or could doe.

I cannot say, as our Sauiour said to Nicodemus, Are you Masters in Israel, and know not these thinges? I know you know them: yet giue mee leaue a little that all may learne that which most of you know. Neither is there any knowledge in al the worlde like to this. Wherefore the repetition thereof cannot be vngrateful. *Iohn.3.10.

A time shal come, and a doome must be, and a day is appointed when all flesh shall appeare and hold vp hand (as it were) to answere: guilty or not guilty, before the tribunal seat of God, that seeth the heart, and searcheth the raines. Here in this plea of Iustice is required, thou bee neither accessory, nor principall to the least breach of the Law, if thou wilt liue and be iustified, and be quit thereby. * *Hoc fac & vives*. Doe this and liue. Doe not this, thou canst not liue. Or doe what thou wilt if thou dost not this, if thou dost not the Law, only and wholy that, it wil be thy vndoing, thou canst not liue, leaning to the Law, and meaning to be iustified thereby. *An enquiry how man may be iustified before the iudgement seat of God.* * Luk.10.28.

At the very remembrance hereof holy Iob wil feare his workes, as nothing more, and Dauid in the remorse of his owne either secret sinnes or open faults and in consideration of the frailty of al flesh trembleth and saieth: * If thou, ô Lord, marke what is done amisse, who shal abide it? Who Iob.9.28. * Psa.130.3.

shal stand in iudgement, and sustaine thy wrath? Whereupon I reason and make this reckoning: If Iob the iust man feared, if Dauid a man according to Gods owne hart trembled at this triall, alas, what shal others doe? If the strong soldier feare and flye, what shall become of the weake, the lame, the blind? What shal become of the vterly impotent? If the wind blowe away the solid wheat, where shal the chaffe rest? O Lord who is he, or where is his dwelling, that we may goe to him, and common with him, and heare a man that can saie, and saie in truth, my hart is cleane? And if the heart be not cleane, how vncleane are the hands? If the spring be corrupt, how polluted are the riuers? Who in the woorld, who one can answere one for a thousand? And hee that answereth not all, answereth not one. In many things (saith Saint *Iames) we offend al. And in including all, hee excludeth none, and the Scripture hath expressly *concluded all vnder sinne. If then all be concluded vnder sinne, if we offend, and that in many thinges, and if hee that offendeth in any, offendeth in al, in what case are we al? How can we be iustified by the Law?

*Iam.3.2.

*Rom.3.9. Galath.3.22.

These thinges touch vs neerely, and concern vs nuch. What Vrim and Thummim may we consult in this case? Repaire wee to the Lord and the and sir fourtith Chapter of Esay, who resolueth vs on this wise: Heare me yee stubburn harted that are farre from Iustice. As if it were

Esa.46.

ſaid, if any of you preſume in pride, or pretend in hypocriſie of much iuſtice, you are ouer-bold, you are deceaued, and you cannot deceaue God. It is a pride and a pretence of righteouſneſſe, from whence in verie deede you are farre wide. Heare mee, harken not to your ſelues, to your ſelfe-wit and ouer-weening. I will bring neere my righteouſneſſe, neither ſhall your iniquitie fruſtrate or make vaine my promiſes, or ſequeſter my purpoſed mercy from my elect amongſt you, and from my church vnto whom I wil ſhew mercy. I wil giue my ſaluation in Sion and my glory in Iſrael.

Then I aske, wil Iſrael be glorified, wil Sion bee ſaued, will man bee iuſtified, will hypocriſie ſpeake truely, wil ſtubburne hearts bee mollified, and frowarde mindes rectified? Then harken what God ſaith: Glory, Saluation, Righteouſneſſe, and Iuſtification, the acceptation of vs as iuſt, yea of vs very impious and Atheiſts by nature, is Gods only grace and free gift. A vanting and a vilde ſpirite is onely in man, who naturally hath but a ſorry, a naughty, and a ſleight conceat of the mercy of the father, and of the infinit merit of Chriſt his ſonne.

Come wee home to our Apoſtle: Wee knowe that man is not iuſtified by the woorkes of the Lawe, but by faith. It is not an opinion, *Opinio eſt entis, & non entis*. Opinion is of thinges that may be ſo, or may bee no. But wee know ſaieth

Paul. And whereas there are but two wates tob
bee quit, either plea of our owne innocency, o
help and trust else-where to be iustified, wee mus
leane either to the one or to the other, either
performing the Lawe which no man can, o
embracing Christ, onely relying in him by faith
by onely faith in Christ. If it be quarreled wh
cannot man bee yet iustified by the Lawe, whe
should bee the cause thereof? It is* answeres
by Paul flat: al men are flesh. But why cannot
flesh? Why? Al flesh is fleshly. Al flesh is grassi
euen the very grace thereof. And what is hu
and stubble to saue a man? And the grace there
of is but as the flower. Some flowres are gredi
yellow, red, stammel, purple, or white &c. Tho
are but gay coulers, and what are these before
the face of the winde, in the heate of the Sun
and in the sight of God? Wherefore flesh a
bloode may not, cannot, dare not, should not p
sume to appeare, where it can stand, in iudg
ment, before the consistory of our God, in
strength of it selfe, and without our aduoc
May the heauens are not cleare in his eies,
the very Angels, and celestiall spirites, much
man, who dwelleth in an house of clay, and
body subiect to the soile of sinne, who drink
in iniquity as a drie ground doth a rainey wa
Wherefore by the * woorkes of the Lawe
fourmed by man by his fleshly arme and stre
wee euen the regenerate, wee bee not, we ca
be i

* *An ineuitable reason why Man cannot possiblie be iustified by the Law.*
* Esay. 46.

* *Woorkes are imperfect & being as perfect as they may be, they beno deserts but*

tobee iustified, Saint Paul knoweth and acknow- *dneties. Christ is*
oledgeth that by faith in Christ, and that by Christ *our righteous-*
ualone in whom wee beleeue, we bee pronounced *nes at the right*
hein him to bee that wee are not, nor can bee of our *hand of his*
, selues, nor in our selues. So that heere is guilty *father.*
itand not guilty, righteous and not righteous. Not
wrighteous but guilty, by the Lawe, by woorkes,
ohy nature, and in our selues: but in Christ who
ers made our wisedome, righteousnes, sanctifi-
nnation and redemption we haue al that wee haue,
asind in him, who hath payd all for vs, wee haue
s ful and enough. And this knowledge, brethren,
neneing thoroughly learned, perfectly beleeued, and
really setled in a sanctified soule, most honoureth
Thood, and comforteth man aboue al thinges that
oefan be named.

oun 17 If then while we seeke to be made righ-
sh aous by christ, we our selues are found sinners,
ot p Christ therefore the Minister of sinne? God
iudorbid.

in 18 For if I builde againe the thinges, that
uoch aue destroied, I make my selfe a trespasser.

es, 19 For I thorough the Lawe, am dead to
ich le Lawe, that I might liue vnto God.

and 20 I am crucified with Christ, but I liue,
yinit not I any more, but Christ liueth in mee,
o wa d in that that I nowe liue in the flesh, I liue
iwe the faith in the sonne of God, who hath lo-
stre d mee, and giuen himselfe for me.

ee ca 20 I doe not abrogate the grace of God,
bei

for if righteousnesse come by the Lawe, then Christ died without a cause.

Upon the former matters premised, Paul may seeme to argue thus: if while wee seeking (which was graunted on euery side) to bee made righteous by Christ, yet wee bee found notwithstanding sinners (by relying to the Lawe which the false Apostles woulde haue annexed) is Christ therefore become the Minister of sinne, which must needes bee if he bee coupled with the Lawe? Phy, out vpon it, it were most absurd, it cannot be, and God forbid. If any man should build vp the Iericho, which hee had destroied and was accursed, were hee not to bee accursed? If Paul shoulde builde vp the Lawe, which accurseth, though it were with the coupling of Christ, in the building, yet should hee shewe himselfe to bee a transgressor, in setting vp of the Lawe with Christ, which two to stand together were vtterly impossible. For to that end entered Christ, that the Lawe might cease. To that ende Paul exemplyfieng in himselfe, voucheth, he was dead to the Lawe, and therefore had not to doe with the Lawe at all, was crucified with Christ and fired to Christ, and vnto Christ alone.

Christ and the Law cannot make one fabricke or building.

And yet least Paul being dead from the Lawe and crucified with Christ, might seeme by this doctrine in himselfe to bee an ensample of dying vnto God, and liuing to the world. vers. 20. hee saith, But I liue: and because no man should

Iustification by acceptation or imputation excludeth not a measure of inherent sanctifica-

mistake

mistake him, hee sheweth 1. in what measure of goodnes he liueth, as he might, in the flesh, and 2. withall sheweth how it came to passe that in the flesh he might liue, saying that he liueth by Christ and thorough faith in him. In him who hath loued me, and giuen himselfe for me. Where-upon I note 1. the freenesse of the giuer, 2. the preciousnesse of the gift, 3. the certaintie in receauing, 4. and the neede of the receauer. 1. The freenesse of the giuer. For what is freer than gift? And then a gift proceeding of loue? Which loued me. 2. For the preciousnes of the gift, what can bee more precious than the Sonne of God, & the heire of al? Hee gaue himselfe. 3. The certainty of receauing is vttered in the specialitie of speaking, for mee. But O blessed Paul, what meane these* enclosures? Why? Is Christ (thy) Christ? Is hee (thy) Sauiour? And is hee not rather the Sauiour of the world? That which is thine, is none of mine. Is it not so? In worldly thinges true, the right and propriety is in the true owner onely, and in him alone, and in none other. In spirituall rightes it is not so altogether. Christ is the Christ of all in generall, and in speciall too, yet not a diuided Christ, but whole and entire whosoeuer hee is. In natural thinges see a resemblance hereof: the Sunne in the aire is a generall light, in the eye a speciall; and the sound in the ayre a generall noyce, yet seerely discerned in the eare: so Christ is a general Sa-

tion. And dying to the curse of the Law, shutteth not out good liuing according to the rule of the Law.

Christ is not receaued in a generall conceat, but by a speciall applying.

uiour of all that shall bee saued, but specially is hee receaued, discerned, and applied by the eye of faieth, which faieth commeth by hearing him generally deliuered, but specially applied. As take, eate, take, drinke, at the Lordes Supper, feede on him by thy faieth. And blessings so speciallie and certainely taken haue euer a quicker tast in the receauer, and prouoke thereby the more thankefulnesse towarde the donor.

The price of the ransom doth proue the neede of the party and the hainousnes of his trespas, who is to bee ransomned.

4. The neede of the receauer appeareth in this, that if a lesse ransom, would haue doone the deed, so great a payment had not needed. But somuch it cost to saue one Soule. And whereas hee saith Christ gaue himselfe (For me) it is plaine in how harde a case hee was before, that Christ must dy that wee may liue, or else wee dy, euen as the Ramme was Sacrificed, that Isaake might be saued. Wherefore of his perfect mercy and for our pure neede, Christ dyed for thee, for me, and for vs al.

Why Christians die, though Christ died for them.

It is but an easie demaunde, and soone satisfied, why I must dye, though Christ died for me? Yet God doubtlesse requireth no double satisfaction, hee desireth not to bee twise paied for one debt. Notwithstanding, nothing is more certaine than that death is the common and vnauoidable Lodge and Receptacle of the liuing. The Wiseman shall dye as wel as shal the Foole. Dauid when he had* serued his time, was reposed to his Fathers, and the statute is generall and cat-

*Acts.13 36.

not be dispensed with, al must dye. By sin came * Rom. 5. 12.
in death, and as sinne is in al, so must all dy. If
there had beene no sinne, there shoulde haue beene
no death nor dissolution, no not of our mixt bo-
dies, no more than there shall be of the very same
bodies after their restitution & glorification. By
sinne death entered, and must goe ouer all. But
the question is, why wee dye, whom Christ hath
deliuered both from sinne the cause, and from
death the consequent of sinne.

As we are deliuered from sinne, not that it bee
not, but that it sting not: so are wee deliuered
from death, not that it come not, but that it con-
quer not, that it lead vs not in a triumph. ô death
where is thy sting? The sting of death is sinne,
but sinne is doone away, and therefore ô graue
where is thy victory? Thou takest holde of vs, *Death is no*
not because wee are stung to death, but because *Death to a good*
of a natural necessity indeede inducted thorough *Christian.*
sinne at first, yet for that the guilt of sinne is ta-
ken away, death is no right death nowe, but a
dissolution, and a passage to a better life, and a
very instrument, whereby mortality putteth on
immortality, and whereby we liue for euer. And
the assurance of our certaine departure hence, is
whence-forth a noble monument of the weight of
sinne, to weane vs from sinning, and to win vs to
Christ in perpetual thankefulnes, for that we are
freed from the curse of the Lawe, against sinne,
from the guilt of sinne in it selfe, and from the

danger

danger of death for sinning, and all this by his infinit desert in dying for vs, that otherwise should haue died a death euerlasting. This grace would not bee abrogated. I abrogate not the grace of God, this grace of his Gospell.

Steuen Gardiner.

Steuen Gardiner in King Edwards time while he stood much, but falsly vpon his innocency, and would not yeelde that hee had offended, yet at length, being asked whether he would accept the Kings pardon or no; nay saith he, I am learned enough not to refuse the Kings pardon. In like manner men may dally and play, and vse figge leaues at pleasure, truly the greatest wisedome is the end will be to renounce all, and craue mercy and stand vpon pardon, and to trust vnto Christ and onely in him. And for a good fare-well and end of this Chapter, be it remembred and written in the hartes of humble men for euer, that we after the example of our Apostle, we disanull not we reiect not, we frustrate not, we abrogate not we throwe not away the grace of God, which necessarily ensueth by measuring or adnexing either the association of Ceremonies, or the obseruation of the Lawe vnto his free, and absolutely free Grace, free in GOD though deserued by Christ, our Iesus and onely Sauiour.

Grace is reiected when works are annexed.

CHA

CHAP. III.

1 O FOOLISH Galathians, who hath bewitched you, that you ſhould not obey the trueth, to whome Ieſus Chriſt before was deſcribed in your ſight, and among you crucified?

2 This only would I learne of you, Receaued ye the ſpirit by the workes of the Law, or by hearing of faith?

3 Are yee ſo fooliſh, that after ye haue begun in the ſpirit, ye would now end in the fleſh?

4 Haue yee ſuffered many things in vaine? if yet in vaine.

5 He therefore, that miniſtreth to you the ſpirite, and worketh miracles among you, doth he it through the workes of the Law, or by the hearing of faith?

O YEE fooliſh, bewitched, and diſobedient or incredulous Galathians. Theſe are vehement ſpeeches. But this vehemency proceeded of great zeale, and this zeale for them was grounded vpon many reaſons: 1. Chriſt was deſcribed before their face, and crucified in their ſight. 2. They had receiued the ſpirit, and the graces of the holie Ghoſt; not by the deeds of the Law, for they were Gentils,

Gentils, but by the Ghospel preached vnto them. And the Law in comparison is flesh and grosse, the Ghospel is spirituall. Should they beginne with the better, and relaps to the worse? Be entred and beginne in the spirit, and end, and be finished, and seeke to be perfected in the flesh? 3. They had endured many an hard brunt, for the Ghospell, and should they nowe frustrate all their sufferings? 4. Hee that ministred vnto them, and confirmed his ministery with miracles, that is, Paul, had not so taught them the Ghospel. These respects made him vehement and very earnest. In the whole, he beholde foure principall matters. 1. The proclauity and readinesse of man to be seduced. 2. The duty of the preacher in such a case. 3. The condition of the Lawe. 4. The dignity of the Ghospel.

Mans nature is foolish and froward, prone to euil, and obstinate in sinne.

1 Man by nature hath a vagary dispositio drawen from his mothers wombe. Euen as birds are caught with a whissell, and fish with a bait, open but a gap, he (a disorderly thing) will desire no more. Once perswade man that the euill he doeth is good, set but a glosse vpon the error wherein he delighted, and hee is caried with fore sailes. And a foole will be a foole, and think himselfe marueilous wise.

Euil entents are neuer without faire pretenses.

Sathan hath gay helpes and shewes to furthe this folly. The Ostrige hath as many feathers the Hauke. These Galathians were not only mer wardly fooles, but externally bewitched. There is a bodily, and there is a spirituall bewitching

Oft

Of the former more in the fifth Chapter follow-
ing. The spiritual bewitching, is ment here. they
say, children are soonest bewitched; we are ouer-
childish in Gods matters, and therefore the sooner
deceiued, especially if the deceiuer bee his crafts-
master. A fine flatterer wilbee more in the bookes
of a foole; than a perfect friend. To the weake eie
the clearest and the truest light is most offensiue, &
vnto the sick of an ague, the best drinke is worst: and
so nis to children, and vnto weomen with-childe vn-
naturely fruite, or vnholsome foode seemeth better,
then better meate, so wee see it in Adam, and in
all Adams children being in an ague and distempred
with his fall, & (as it were) with-child with their
owne fancies: affection misleadeth them, and folly
maketh vs prone to euery inconuenience, and in
this sinister conceit, and ouer-weening were the
Galathians deceiued. And it being put in their
heads that Gods Lawe would doe very wel with
Christs Ghospell, and that woorkes iointly with
faith would the rather iustifie & saue, than faith in
Christ alone, they were caried headlong into that
most pernicious error, & so become, 1. fools in their
vnderstanding, 2. Bewitched in opinion, 3. And
disobedient to the faith, cleane contrary to their
education and training vp. contrary to their owne
conuersation in the Gospel, contrary to their for-
mer sufferings not at al, for the Law, but only for
the faith in Christ alone. Was this no folly?

They whoe had indured many stormes and
dangers

dangers euery way only for Christ, thus wilful
at the hauen where they should ariue, to cast aw
themselues? Except they were bewitched and o
of their wittes, they could not possibly bee so,
disobedient, to fall from their spirituall comfo
and to become as grosse as the old Iewes for the
ceremonies, & worse than the Iewes as to dream
that any workes could saue, either without or y
with Christ, as to that purpose.

Workes are duties to be doone, but when w
haue doone al, it is Christ that saueth: and work
do not iustifie. That is a fleshly, a grosse & a fool
imagination. There is no spirit, no spiritual wi
dome in it, and marke, marke with an attenti
care, and with an intentiue eie what Saint Pa
auerreth and saith, that they were fooles not
end as they beganne, beginning as they did,
Christ.

The diuision of A first and A second iustification is a fooles deuise in Saint Pauls iudgement.

Our Papists tell vs of a first Iustification a
of a second Iustification; the first free in Chri
the second merited by workes. Paul telleth the
they are fooles, they must end as they bega
they wil be saued. Christ only saueth, onely iust
eth, when? At first. And why not at last? Will
beginne with Christ, and end in your selues? T
author and finisher of our saluation is our Sa
our, and the end is greater than the entrance,
hee that giueth vs grace to bee iustified in th
world, hee only giueth vs also the glory of our s
uation in the world to come. Are ye bewitche

and w

and will yee bee fooles, charme the charmer ne-
uer so cunningly?

Paul giueth vs a faire president and pattern to
woorke by, both, 1. In the manner of his dealing
with the Galathians, 2. And also in his Doctrine
he treated to them. 1. A leperous tongue, a flure of
foule mouth must bee stopped, a rauing Dogge
must be more than mulled, the Or that goeth all
that commeth in his way must be killed.

I deny not strong wine is good, but least it
breede in the head, delay it with water, it will bee
better. Zeale is requisite, and he that hateth a zea-
lous Preacher, is an enemy to his soule, & a frind
to his sinnes: but zeale tempered with charity and
discretion is the true zeale, a * scalding zeale and a
not scorching heate is not the fiar that worketh effec-
tually, and separateth things of dissimular and di-
uers natures, and uniteth men of similar and like
condicion, rightly and truely together: I graunt if
Paul had beene a cold frost, hee might haue let all
alone, and suffer to freese together Lawe & Ghos-
pell, Moses and Christ, faith and woorkes, the flesh
and the spirite, as wee see in the * frost stickes and
stones and myre & such like matters of different &
vnlike natures to stick & freeze togither. No, Paul
was zealous to barke against sin, and withal, dis-
creet, to do it with intent to recal sinners, to win,
and not to sting their persons.

The Mastiffe is not driuen away with a frag-
ment, nor errors with fawning looks & flattering
words.

* *A fire of Iuni-per coales, is* ζηλὸς ἄζηλος, *a zeale vngrate-full, and not to be liked.*

A cold reproofe is vnprofitable and rather freeseth men in the dregs of sinne, than otherwise.

wordes. If a man touch a nettle craftily it stingeth the sooner. Paul taketh them vp in termes as foule, ô ye foolish, &c. Yet with a meaning to amend them, & not with a trumping mind, which is too too bad in any case in any man to be-foole men as many doe, and which is condemned by our * Sauiour.

*Mat. 5.

The purpose of the reprouer doth make much in the manner of reprouing.

The end in our actions doth distinguish our doings, and the purpose in our wordes doth principally make the difference in our sayings. Saint Paul's drift was to reforme them, to restore them, to call and reclaime them to their first estate, he is the salt of the earth to season them with sharpnes, and not the gall of the earth to greeue them with bitter speech. And demanding whether all the former pains and his preaching should thus come iust to nothing, and be in vaine, he qualifieth discreetly, and with a good affectionate correction that saying with this addition (If yet in vain.) foreseeth the worst, which was very bad, & therefore reproueth them worthily: notwithstanding declaring his intent, & harts desire, hee hopeth the best and wisheth that his labour and their good beginnings might not be as water spilt to no purpose and to no profite: but all in vaine.

When the patient is past hope, the Physicion will neuer tarry: but while hee applieth Physicke the sicke man may recouer. The Galathians were farre gone, euen like sicke-men when they kaught after motes in the aire, which is a very euil sign

sor

they catching after ceremonies, thinges which
ow were lesse worth than motes, their case was
ard. Howbeit Paul in tender loue, discreet zeal,
charitable hope, leaueth them not in their extre-
nities. And desireth to ransom and redeeme if it
ere but a tip of an eare, or a top of a toe out of
he iawes of their cruel deceauers.

2 The doctrine hee taught them is euident,
hat it was by their default. For if they defaul-
ed by adiecting to the Gospel, which could suffer
o addition, then the simplicity of the Gospel was
he single truth which they disobeied. ô ye fooliſh
alathians, who hath bewitched you, that you
hould not obey the truth? Therefore he taught
them the truth. He taught them neither wine, nor
eomen, I meane, neither the fancies of mans
aine, nor the lusts of mans hart, but the truth of
od, which was the verity of the Gospel, which
so was the truth in regarde of former figures
d types. The Lawe was giuen by Moses: but Ioh.1.17.
race and truth came by Iesus Christ. Where-
e it was a vanity to preach other things, and a
and a vengeance hung ouer their heads that
rſt venter farder, or would not go so far, as not
betake them to their vnder-taken taske of
eaching the Gospel.

To preach and speake is one thing, and to
each the Gospel is another thing. Except the
rumpet be blowen with the breath of the Lord,
giueth an vncertaine sound or a false alarum.

The sum of the Gospel is Christ, and him cruc
ed. Paul painted this doctrine among the Ga
thians, and Christ was euen crucified by him
mong them. Yet he was not one of them that p
Christ to death, neither died our Sauior in Ga
tia, but in mount Caluery in Iury. And he pain
Christ among them, yet was he no image-mak
no Painter, no Goold-smith to make Crucifix
no Carpenter to frame Roods, this was a ver
Painting, but yet a liuely description of Chr
& that according to our sauiours own prescript
rection. Go & preach. Not goe & paint me ou

Paul painted out Christ, not with the pencil, but as it is said (Sed carmina maior imago) *So Pauls preaching, & Pauls writing was Pauls painting.*

As in one woorde summarily the argumen
the Gospell is Christ, so (in some fewe woordes
saie a little more amply) the Gospell contain
the glad yeare, the acceptable time, the ioyful
dinges, that is, the birth, the life, the deat
christ Iesus. The mystery of his incarnation,
innocency of his life, the agony of his death. T
grace of his woordes, the power of his woork
the merit of his crosse, his mighty resurrecti
his glorious ascension, his session at the ri
hand with the father. The glory of Israel, the
of the Gentiles, the Sauiour of the woorld. T
promised seede, the expectation of the faith
The anoynted of God to be the Prophet of tr
the sacrifice for sinne, and the king of his choo
3. My third note, If we looke to the Law, we
find the first draft of this painting, to bee a gr
a fleshly, a rawer kinde of knowledge fit for su

The contents of the Gospel summarily cited, and speciallie reckoned vp.

pe

ople, til the fulnesse of time when nowe God
ould not distill by droppes as before, but poure
wne in plenteous sort his spirite upon al flesh.
Wherein was, and is my fourth note of the
erogatiue and dignity of the gospel.
But reuert wee to my second note, whereon I
t for this present: this gospel, and those thinges
the Gospell and many moe of like nature, and
like inestimable price were the matter of Pauls
eathing, and that as by one man came death
a pallibility of and a proneues to corruption
a gult both of the first and second death: so by
, and therefore by nothing elle came very life,
n life euerlasting, and not as our aduersaries
, a new ability forsooth to liue, so that wee
selues will purchase saluation by woorking
deserues of our owne. Paul did not so teach
rist.
As the children of Israell iourneyed towarde
promised Land, many of them waxed weary, Num. 21.
ward, and wanton, and their soule lothed the
d of heauen as a wearish and a waterish foode
hout relliſh, they murmured against God and
st Moises. Wherefore the Lord sent fierie
ging Serpentes among them, and had not
ses prayed, and had not the Lord taken com-
tion on them by a brazen Serpent to bee erec-
whereon they shoulde looke that they might
recured, there was no remedy but death.
ppliably to speake (for this storp was but a

The brazen serpent a tipe of Christ vpon his crosse.

figure of Christ.) In the wildernes of this world what Dragon more fierse than sinne? What Serpent so fierse as Sathan? Who so is stung herewith, is enflamed to death in euerlasting flames. Notwithstanding it hath pleased God to prescribe a perfect and a soueraigne help.

That Serpent was erected, so was Christ exalted on the crosse, hee was crucified on the tree. And stil is (as it were) crucified before our eyes by preaching him crucified: and in the beholding thereof is healthy and saluation. And wee may see in faith, that * Simeon said, when hee sawe the Sauiour in the flesh; Mine eyes haue seene thee, doe see my saluation. So effectually the preacher painteth foorth Christ in precious colours. And when I heare what he preacheth, by hearing commeth my faith, and my faith is fired in Christ who is onely and alone preached, to be A IESVS to bee that Serpent, and to bee A SAVIOVR. This was the ductie, which Paul discharged. And euen as the * Star that stoode right ouer the place where Christ was borne, so Paul perpetually and directly standeth vpon Christ, vpon his natiuity, and vpon the rest of his life, but * death of the crosse was a chiefe action significantly shewing what we eternally deserued, and should haue felt, if hee had not died. And therefore he painted that out most. And as Iacob when he would haue the Ewes to yeene speckled Lambes, stript wands & made and laid them of a part

* Luk.2.30.

* Mat.2.9.

* *The chiefest argument of al our sermons, is, Christ Iesus on his crosse.*

Gen.30.37.

lour before the eies of the Ewes when they came to the watering trowes where they vsually were wont to engender, that they might conceaue and bring foorth accordinglie: euen so when men come to the wateringes of life, when you repaire to our Lectures, Readinges and Sermons, THE CHIEFE CONCEAT we wold imprint in your mindes is Christ, and Christ as your onely Sauiour, and your Christian woorkes we teach not as Sauiours, but as fruites and signes of a saued people. So we preach, and so we teach, and so did Paul and all the Apostles and Scriptures before us.

Christ is our sauiour, workes are but the duetie of Christian men saued by Christ, and no sauiours of themselues.

The imitation of Paul in the matter of his teaching is necessary and pertinent to all, but Paul putteth them also in minde that he wrought miracles amongest them which was proper to that time. And therefore we maruel to heare our aduersaries to make anie motion and demaund for miracles, specially in the waine of the woorld. For wil you heare?

The motiue from miracles.

Miracles are not all true, which you obtrude, nor to a good end. Many are but pipt nuts, illusions either of false men, or of lying spirits, as that images should light their owne candles, that the Loode of Naples shoulde giue the Schoole-men high thankes for deuising and distinguishing how they should bee proportionably and duely worshipped, a very gewgaw in diuinitie, and as true miracle, and to as good a purpose, as are the

rest of your Legendary woonders.

* Mat. 12. Againe, Miracles are not for all men. * A
warde and a peruerse Nation asketh for sign
* 1 Cor. 14. Signes and Miracles are for * infidels, and
for beleeuers.

Ezechias in his sicknes, & Gedeon as it w
in his nonage asked and had signes. But th
were either willed so to doe, or extraordina
moued thereunto.

True, wee must neither aske signes vnoffe
at all, nor refuse them if they bee offered of
But doe they forgette that they are Christi
This motiue doeth argue them of incredul
Paul commeth not now againe to the Galath
with new signes and miracles, hee onely rem
breth them what hee did at first. Young pla
newly planted may bee watered. But Christ
tie is nowe of a good grouth. The waterin
Miracles, and by extraordinarie meanes
ceased ordinarily to bee, long since. The wai
know the truth, & true professors, are no bipa
now.

I doe but reason: he that can and list to
a most famous place for this question, let hi
sort to Chrysostom euery where, but spec
homil. 49. In Matth. And likewise to Auste
vnitate Eccl. cap. 19. To whom also he seem
prodigious wonder, that seeketh wonders to
firme his faith * yet. (At these daies.)

* *Aug. de ciuit. Dei lib.* 22. *c.* 8. *The truth of*

And I pray you (yee Miracle-mongers)

ill yee doe with your Miracles? Suppose yee
uld work wonders. For the time and questions
ke be it graunted you. What then? You by your
iracles would admixt your vild sweat to our
auiours sacred bloode, your pilgrimages, your
l-seruice, your woorkes, your deedes, your pre-
sed desertes, your wicked liues to his precious
ath. Is this the Gospell? Could Saint Pauls
racles confirme the simplicitie of beleeuing
fastly in Christ, and shal your miracles (think
u) force vs to a compound obiect and marke for
r faith to looke on?

doctrine *doth distinguish* miracles, *but miracles must not carie vs from true doctrine.*

Whether God speak, or howsoeuer he worke,
is neuer contrarie to himselfe, and therefore
r Miracles that thus crosse his woorde, they
not of God, wee cannot follow you by them,
care neither for you nor for them in that res-
t. Signes though true, yet without the woord
little, but * miracles thwarting his word are
or monsters, and wee abhor them. And talke
at pleasure of beleeuing by your miracles. If
beleeue not the Scriptures, you will not be-
e if an Angell should come from heauen, or a
ad man from his graue. Hee that refuseth or-
ry foode in Canaan, hee that will not bee in-
cted by the woorde taught by Preachers in
hooles and Uniuersities, and in other places,
first learned by long endeuour, great labour
study, if hee were extraordinarily fedde with
na immediatlie from heauen, hee woulde

* Deut. 13.

* Luk. 16. 31.

grudge and murmur and repine no lesse, there
no question.

To conclude al that I haue said, is: that 1. nor
racles are neither al good, 2. nor for all perso
3. nor for al times. 4. wee haue the olde miracl
with the trueth, and we neede no new. 5. you fal
ly and profanely pretend newe, to ouerthrow
olde. And so much for the motiue of miracles,
king most and altogither against your selues.

6 Euen as Abraham beleeued God, a
it was imputed to him for righteousnes.

7 Know ye therefore, that they which
of faith, the same are the children of Abrah

8 For the Scripture foreseeing, that G
would iustifie the Gentiles through faith, pr
ched before hand the Gospel to Abraham
ing, In thy seede shal all the Gentils be bles

9 So then they which be of faith are b
sed with faithful Abraham.

The false Apostles, & Pharisaical enchan
opposed two maine helps, as they dreamt, gr
ly furthering their commiting of Christ
Moses: To wit. 1. the priuilege of the flesh, 2.
the worthines of their works.

Paul refuseth both. And to make the ma
more manifest and plaine, 1. first of al hee dep
teth out the cause liuely before their eies b
fairest and most famous example of auncient
mory, namely of Abraham. Abraham belee
and it was imputed vnto him for righteous

Abrah

Abraham did as many good woorks, as the best.
ut he beleeued not in his woorks, but in God the
.worker of his saluation.

Abrahams faith manifoldly proued to the vtmost.

So This beleefe brought him from Caldea, from
cle fathers house, from his native countrie and
falar kindred. In this beleefe he came into Cana-
wi, & not rested there, but walked through it, and
s, being constrained by famine, went into Egypt:
s. & thorough beleefe by occasion of grombling
, and churlish seruants hee sustained the departure
Loth, euen the losse and cutting off as it were
his right arme, as likewise he tolerated, as hee
haight, the strife and brables of Sara and Agar in
Cs owne bozom. And for a great time the bar-
prnnes of Sara whom he most loued was no doubt
n woorme and a griefe of al griefes at his hart, but
es faith he ouercame such naturall passions, and
e when God willed him to number the starres if he
uld, and said, Euen so shal thy seede be, Abra-
anam beleeued, and it was imputed vnto him for
grghteousnesse, in that hee trusted in the promise
nd beleeued vnder hope against hope (in mans
,ze) but he beleeued strongly and constantly, he
ggered not at the matter, neither consider-
nad his owne deade bodie, nor his wiues dead
epombe, being most assured that hee that is al-
bighty, might, and that God, who had spoken the
nt ord, would doe it indeede. And therefore (saith
ee ul to the Romans) it was imputed to him for Rom. 3. 3.
oughteousnes.

rah

And

And yet farther when this promise was pro-
foumed to proue Abrahams beleefe, and to sew
on the tenters, and to try whether it would ho
out or no, and whether it were a firme, a true fai
and a sure, God willeth Abraham that he shou
offer and sacrifice vp his onely sonne which we
now newe borne vnto him, according to the pro-
mise.

*Gen.22.3. Abraham the next * morning without fartho
delay prepareth al thinges, and taketh the pain
to go a iourney, and vndertaketh readily to sa
fice his Sonne in a mountaine some waie diss
off.

What? Was Abraham the man who is
ned ἄστοργος? Was he without fatherly kindne
Were the bowels of naturall compassion estra
ged from him? Was hee crueller than Dragon
*Iob.39.18. and worse than the Ostrige, that but * forgeth
his kind? Or would God deprive him of wisd
& deuoid him of common vnderstanding? Wa
God entended (viz. to proue Abraham) was w
before.

Iepthe. When Iepthe was to sacrifice his daughte
and as some think, not to kil her, yet he * rent
Ieremie. clothes, and was sore troubled. When Iere
saw what befel the people whom he neuer begod
notwithstanding his belly, his belly, his inwa
partes throbbed and yarned, and his eies be
Dauid. ful of teares. When Dauid was enformed of
solons death, he blubbreth and crieth: Abso
Abso

Absolon, O my sonne Absolon. Yet was Absolon an vngracious imp, and a rebellious child.

Isaack, Isaack, O my sonne Isaack. Why doth not Abraham vtter some such tender words? For the Father to kill his owne and onely Sonne, in the fathers extreme age, and in the childes entrance into the woorld, and with his owne hand, and without all reason apparent to the woorld, is more than euer was read or heard of besides. He lamented greatly for the death of his wife Sara, Isaackes mother, and doth hee seeme to laffe at, or be so careles for the murder of his and her son? Or did he not loue him for some secret respect?

Loue him? He loued Isaack most dearely, as appeareth by his will and * testament, hee loued him as the last pleadge of his and Saraes old age, the comfort and ioy of his heart, as the delight of his eies, as the very light and life of his life, and the gift of God to be the Original of him that would come after, whose daies afore hand * hee saw, and in whom he knewe all nations should be blessed, and yet because God had commaunded, without farther inquirie of the causes of Gods mandat, he yeeldeth ful obedience, being certain confident in his olde and constant faith, that God for al this would bee as good as his woorde, and that if neede were, out of the very cinders and ashes of Isaack he could raise vp a new Isaack, as were a Phœnix as good as the first. For he that loue him one Isaack beside the possibilitie of nature,

* Gen. 23. 2.

* Gen. 25. 5.

* Iohan. 8. 56.

Where God is the commander there is no reasoning about the commandement.

ture, could giue him another beyond the probability of mans coniecture, and therefore he mentioneth with a good will to giue Isaack to God whose hee was, and willingly acknowledging that he was Gods, he doth as he doth in a firme faith and a sound beliefe. And thereby Abrahams faith was the better prooued, and gods promise neuertheless established, by whose prouidence Isaack was deliuered, and a Ram substituted, and this is to be knowen for euer, what God requireth of men, namely a thorough, and resolute trust in him, and in nothing beside him.

Abrahams Faith is not only his special Faith, but a principal patterne to al the faithful.

For the case is a document to the woorld, and not onely a priuat matter, and a singular occurrent, I meane for the imitation of Abrahams great faith. And therefore he is called the father of the faithful, and an ensample of faith. Now to come to Saint Pauls purpose.

As the father obtained righteousnes so do the children, as the roote liueth so doe the braunches. The way to heauen is one and the same that it was, and is alike to all that was to him. Abraham became a father of many nations. But was this spoken because hee begate them? No. For why is it sayd OF MANY, but because there were moe to enioy the blessing, than euer can lineally from his loynes? Abrahams fatherhood is spiritual. If it were a fleshly prerogatiue, why should not Ismael make claime as wel as Isaac, Esau as Iacob, Saul as Dauid? &c. The Gen-

Abrahams fatherhood is not from his flesh, but according to his faith.

receaue

receauing in beleefe the promised blessing, are made the children of Abraham not descending from his raines, but indued with his faith and beliefe. This is clearly Pauls doctrine. Then if the flesh cannot help, can yet the woorks of the Lawe? No neither.

10 For as many as are of the woorks of the Law, are vnder the curse: for it is written, Cursed is euerie man that continueth not in all thinges, which are written in the booke of the Law to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident.

2 The cunning fine false fellowes in their second helpe stoode much vpon the worthynes of working according to the Law. You must and do know, what I tel you.

The parts of the Law are *two. 1. either ceremonials, 2. or morals. The ceremonials consist in types and shadowes, the morals in workes and deedes. Of the former sort wee haue spoken, and must treat again more in the fourth chapter.

*Viz. to be considered in this case, and therefore I speak not of the Iudicials.

The moral Law is flat contrary to the nature of faith (vers. 9.) They that are of faith are blessed. And as many as are vnder the Law, are vnder the curse. * Wet & dry, heat and cold, fier and water, light and darknes, heauen and hel are not more contrary than blessing and cursing. The same spring cannot send foorth blessing and cursing, sweete and sower water. If it curse, how

*The Law and Faith flat opposite and contrarie.

can

can it blesse? And if it blesse not, how can it iu-
stie? But by the Lawe commeth a curse and ma-
diction, I say by the Law morall, by the Law
deedes. Cursed is hee that continueth not in
thinges, which are written in the booke of
Lawe to doe them. Among the number (of
things) I think the morall law is comprehend
(Which are written) I gheese, the morall Law
witten in the booke of Deutronomie, and in
Tables of the * Decalog as well as the cere-
nial and which are witten (TO DOE THE
and I take it (DOING) belongeth most pro-
ly to the Law morall, which is of deedes.

* Exod. 20.

Ye papistes would blind vs in the day of lig
and make vs beleeue Saint Paul speaketh of
ceremoniall Lawe which curseth and cannot
borne, and cannot iustifie. But not of the La
morall, not of the iustice of the Law, which
Rabbi Vega and graund interpreter of your
dentine conuent saith: * Paul neuer oppose
the Law of faith. If he neuer told ly before,
is a master-ly, and a ly with a witnesse. Ble
are they that are vnder faith.). (. cursed are
that are vnder the Law. If cursing and bles
be contrary, then is the Law and faith contr
I say again this repugnancy is chiefly bet
faith and the morall Law. For therefore is
ceremonial Law in one respect contrary to f
because it bindeth man to the perfect obseru
of the morals vnder paine of a curse, which
danger

* *Vega. de Iust. lib. 14. c. 24. Paulus nunquam opponit.*

angerous Doctrine, an absurde opinion, and an
npossible aduenture. For Paul saieth it downe
hat no man is iustified by the Lawe, &c. Hee
eaneth not onely the Iewes, who somewhat, or
mong the Iewes he meaneth not only the Priests
d Leuits and the like, who were most occupied
the ceremonies: but NO MAN, no not anie
an where euer vnder the cope of heauen can bee
stified by the Law moral. For he meaneth that
hich hee thinketh might extend to any, which
his owne iudgement was not the ceremoniall,
t yet by name also afterward, 4. Chap. the ce-
monial rite of circumcision is reiected euen
refore, because it was a couenant and induce-
nt, and as I may so speak, a bridle to draw in
yoke of the morals in the causes of iustifiyng,
ich Paul could not brooke.

So that this controuersie of iustification is no
w question. The false Apostles were predeces-
s to the Papists in the chiefest ground of their
olerable pride of woorkes. Nary if mans
kes were perfect, then the case were altered.
d then man should not be man, or the woorkes
man should be perfecter than man the worker,
so God should accept the woorke before the
kdoer. But god respecteth first Abels person, Gen.4.4.
ē his work. And if the person be imperfect, the
ks cannot be perfect. And therefore mans im-
fit works cānot claim by the law which requi-
perfection which is far frō man since his fall.

The

The Law requireth al or none in the question of iustifieng.

The Law is not contēt with a good entra
and a reasonable continuance, but cursed is
that continueth not (without interruption)
that was written. Pharao with much adoe g
ted leaue vnto Moses to goe aside a litle & Sa
fice. But Moses would not accept thereof, bec
God had commaunded him otherwise. An
would not go but accoyding to the foyme pre
bed with male and female, with young and o
with their childyen & seruants, with their cat
al, euē with al oy with none: he would not, he
not leaue one houffe behind. Sēblably the
will haue all oy none. Yet in many things
offend al, & that not sleightly, oy venally a
Popish fancy, foy he that offendeth in one,
deth in all, in offending him that will haue
none. And the breach of all I trow is moytal
accusing and accursing all, and how then cal
these pretty pety venial sins? Oy how can the
accru as cause of iustifieng, wherein should
consist euerlasting blisse, whereas it layeth an
vp curse vpon all that leane therunto? The
tish Iesuit saith, Moses Law extendeth not
least pointes of the Lawe, but note: That
God commandeth, a hide, a heare, oy a houffe
to be omitted.

Exod. 10. 26.
Iam. 3. 2.
The distinction of venial sin is a vaine conceat.

Durꝑus. fo. 298.

Other of the papists fondly restraine the
(All) to al that go to woyke only with natu
culties, and who exclude and shut out grace
in offending, oy els in dooing the Lawe. I

ere the Galathians opinion, let the Lawe also
inne the goal, and weare the garland. Let Pa-
tes be beeleeued, and let Master Stapleton bee
dited. No. The false Apostles in wordes and
their doctrine, euen as the Papists, they taught
grace of God, & annexed the Gospell of Christ,
hen callenged the name of Apostolicke teachers
ough they were false Apostles in so doing) yea
ar forth, that they were reputed men linckt
and ioyned with Peter, who neuer was imagi-
d to teach the Lawe vtterly secluding faith.
herefore that is but a friuolous conceit: and
refore verily, verily if wee stand to bee iustified
the Law in what state soeuer, the nature of the
w accurseth, & therefore I pray you recognize
ur * interpretation, Master Stapleton, and I
ll euen as the country fellow, the more he told
geese, the fewer hee found them: so the ofter
looke vpon your Imaginations, the worse ye
ll like it.

De vniu. Iust. doct. lib. 6. c. 13

But Saint Paul leaueth not the Galathians
s. If blessing, if happinesse, if iustification, if
uation, if life euerlasting, (for all these diuers
des in sound, are one and the same in sense and
aning) if these come not from the Law, whence
ne they then? Paul sheweth.

11 For the iust shall liue by faith.

12 And the Law is not of faith, but the man
t shal doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse

of the Lawe, being made a curse for vs. For i
written: Cursed is euery one that hangeth
tree.

14 That the blessing of Abraham mi
come on the Gentiles through Christ Ie
that wee might receaue the promise of the
rit through faith.

Diuerse words may inculcat one and the same thing after a various manner of speaking.

Whereas Justification cōmeth, 1. Not by
priuilege of Abrahams fleshe, 2. Nor by dig
of workes, because of the woorkers imperfec
and the exact perfectnes required in the La
Paul directeth three distinct waies, yet al of t
meeting and agreeing in the end, and indeed
the waies but the woordes are diuerse, whe
our iustification is vttered to be attained.

We are not iustified by Lawe. Whence
1. First by faith. 2. Thē by christ crucified. 3
lastly by the promise of the spirit, and these
are but one. Liuing, redemption and bless
sense is one. So liuing by faith in Christ, red
tion purchased by Christ, and the spiritual
mise of Christ hath not a diuerse meaning, w
by we liue and are saued. For my faith is in
the promise was of Christ, and Christ is th
fection and performance thereof in the daies
flesh, and vpon his Crosse. But consider we
the variety and so the vehemency of the Ap
woordes thus varied.

Faith iustifieth.

1 The first speech is, that the iust she
by faith. This was prooued, and sufficient
ued

ued before by the example and faith of Abraham. But abundant proofes for the foundation of christian faith are not superfluous, and must not bee tedious to eares and minds erected and settled to heare and marke the euidences of their saluation.

The Prophet Abacuc saith that the iust shall liue by faith. In the end of the first, and in the beginning of the second chapter of his prophesie, the Iewes appeere to haue bin in a pitiful case. Their enimies were no small enimies. The Chaldæans were a terrible and a feareful people, a bitter and furious nation, wel manned, and horses as fierse as woolues, swifter than the Leopards, and of sight like the eagle hasting after her meate. Habak.1.4.

These Chaldeans molested the Iews on euery side, spoiled them as the East-wind the fruit, deuoured them as the great fish deuoureth the smal, and they caught the Iews as it were fish into their nets, and *they tooke them as fast as they could draw in and pul vp, and thereby they grew fat, and their portion was great and plenteous. And thereupon they wared in loue of their own might, and so wanton again with their prosperous successe. And they Sacrificed to their nets, they burnt incense to their yarn, they were glad in hart, stroked their owne heads that could deuise, and kissed their own apes that had compassed so great matters.

*Prosperitie, & prouender in an excessiue measure marreth man & beast.

The Iewes in this hard case what should they do? Round about, whersoeuer they looked, they saw present danger, and no possible helpe, or hope

in man. Notwithstanding God doth denoun
that the pride of the presumptuous that trusted
themselues, should come to nothing, and the i
should liue by his faith, and his people for all th
because they trusted in God, they were iust (e
as the Caldeans were therefore vniust becau
they trusted in themselues) and the Iewes as t
were iust, so should they liue in god, in whom t
trusted, euen by their faith. And therefore th
iustification with God was their faith, and t
in God, and in God alone, most then, when
helpes els failed, as appeareth in their greates
tremities.

Workes are imperfect.

Imperfect deedes were no deserts, and c
not helpe out of bodily calamities, much-les
cases of saluation euerlasting, and the iust ma
leeueth not in himselfe, much-lesse in his wor
his faith goeth out of himselfe and resteth in
through Christ, in whom amongst a million
myriad of Caldeans, in the midst of all fierce
false Catholiques, our faith in Christ shall n
faile. We are iustified in Christ, wee are sau
Christ, we liue by Christ.

And thus is onely faith in him, opposed a
gainst all the meritricious or meritorious
tiue deserts of fraile and sinful flesh supposed
answerable to the law, which can neuer bee:
the Iewes could haue doone the Lawe, they m
haue claimed of God their deliuerance for
good workes. For he that doth the things o
Law

Law shal liue in them. No they needed, and so do all, an other redeemer which must saue them & all out of the hands of the Law and from our breaches thereof, and the Caldeans rage is but a philip or a flea-biting to the curse of the Lawe.

2 The redemption from this curse is Christ on his Crosse, hanged on tree. The Iew stumbleth at this faith, and the Gentile scorneth this Doctrine: but the godly saith in hart, that which Ignatius uttered in wordes: My loue is crucified. The obiect of my faith, the ground of my hope, the marke, the matter of my trust and confidence, my delight, my loue, my life, the cause of life euerlasting, my ful redemption, and perfect saluation, my Iesus was Crucified, and endured the curse for my sake.

(Christ redeemeth:) is the only comfort of a conscience, that hath a sense of sin and any tast of true consolation.

This was no slender punishment, nor small paine, and were it the griefe but of a bodily torment, it were grieuous: but our redemption was not in respect of the paine of the body onely, or of the sorrowes of the soule onely, but in regarde of the sinnes of both, and that not for one man, but for the sinnes of the worlde.

The better to conceiue the force of this deserued paine, and the effect of sinne, see it in a repentant sinner: he standeth farre off, he beateth on his sigh, knocketh on his brest, hangeth downe head, watereth his eies with teares, and wearieth his hart with sighes, and findeth no rest in his soule for sorrow of sinnes, neither should he euer finde

The penitent sinner.

rest at all, were it not for this redemption whi
is in Christ. For the reprobate who hath no p
in this saluation, howe many bees hath hee in h
head, how many pegs in his hart, how many w
helles in his soul, how many trayterous thoug
that trouble him euerlastingly? Euen such
the force of sinne, where sinners are left to the
selues.

The state of a forlorne, cast-away.

But Christ our blessed Sauiour hath ta
that vpon him, that we could not beare, and h
endured the curse of the Law, not for the sinne
one man, or in one kinde, but for the sinnes o
the worlde Sufficiently, and for al the sinnes
sortes in all his chosen Effectually, to their
and finall redemption.

If now there be any that can chalenge any
of this ransome, let him commense his actio
gainst our Sauiour that hath taken, and ag
Paul that hath prescribed & giuen him the w
glory of mans redemption, as who only susta
(being not onely man, but God and man) t
supportable waight of sinne, in satisfien
sinne, in pacifieng the Father, in answeri
iustice, in enduring the curse and maledict
the Law.

From what thinge we are redeemed.

O my brethren, let Papists ride vpon a r
catch hold on a ragge of a tottered good w
this, and only this is our redemption whic
redeemed vs from the intolerable yoke, t
portable burden, and the insufferable curse

Lawe, from that seruile feare, and legall terror which the Lawe inuceth, wherein Austins short and sweet difference (being well vnderstood) betwixt the Law and the Gospell appeareth, which is deliuered to be in two wordes: FEARE and LOVE. Wee loue good workes vnder the Gospell, according to the rule of the Law, but we fear not the curse of the Law, wanting that perfection which in right it requireth, for wee are redeemed and ransomed, our debt is paid, and our curse was abolished when our Sauiour was crucified. Wee loue him, and in loue we liue well. but in case especially of life euerlasting, wee leane to no other redemption, than to his Crosse, for so we liue, as we loue, and so we loue as we beleeue, and so wee beleeue as we know, and we know in part: *Ergo* we beleeue, we loue, we liue, but in part as wee should. And a partial perfection, a maimed imperfect performance of the Law, alas what can it do? It is imperfect, so that still, and euer when wee haue doone what we can, we haue doone but that which is but due, & therefore not deseruing, for due is duty and debt, and no desert. Nay we cannot do so much as we should, or if wee could do all, yet wee were vnprofitable. And therefore this is our refuge, and only resolution to cleaue to remission of, and vnto the redemption from our sins. And with what face can one and the same mouth craue his guerdon, and challenge his guerdon? Beleeue in Christ, and trust in merits? Once againe: this is

the trueth we holde, and the trust we haue, Ch
is our redemption.

The blessing commeth by promise.

3 The blessing of Abraham then comm
vnto many promised by God in Christ, & rece
by faith. For the promise of the spirit, the spiri
promise requireth no humane fleshly helpe, b
firme faith altogither relying vpon the good
of the promiser. So that iustification, bliss
the heauenly inheritance commeth by pro
and if by promise, then not by the Law, vers
This our aduersaries see well inough, and
gainst the heare, I feare me, against their
conscience they raue and raile at this truth,
call the woordes of the holy Ghost, A friuolo
a false euasion of heretickes. Because we
That heauen is our reward not due to woo
(not due to the Law) but to the promise of
Is this a friuolous or a false, or an euidētly
euasion? Or is it a shift or an euasion of here
Verily if this be heresie, we worship our Go
receiue his free promise according to the
which you call heresie. But in calling vs
tickes, you terme Saint Paul an hereticke,
charge the holy Ghost with heresie. And no
uel. * Your olde Priestes were woont like
blind-baiards to vouch vpon their priesthoo
Paul was an hereticke. Yea euen the old fa
Fugger was content at length that Gesner
teach his children some peece of the Testa
but in any case they should not bee trained

Rhemish test. pag. 430.

Old ignorant Priestes say: that S. Pole was a Sainct, but Paul was an heretique.

ny of Pauls Epistles. For doubtles Paul was very Protestant, a perfect professor of the truth, which pardoners, masse-priests, and merit-mongers cried out against.

In the question of Saluation, Paul standeth ever vpon Grace, Mercye, Fauour, Gift, Faith, and the promise, &c. And if by these, and namely, by promise, then not by the Lawe, vers. 18. But these words sauour of heresie, belike; ô come not neere them, least they infect, and make thee an heretick, like vnto Paul.

Nay, my Brethren, imbrace them, and bind them vp as a treasure, and beare in thy brest, laie them to thy heart as the onely treacle of thy soule against the date of temptation, and the assault of the cruel fiend.

Thy workes when thou wast not, coulde not prouoke God to promise a due stipend vnto them as deseruing, when they were not: but his promise was as ishuing out of himselfe, and therefore free he so gracious, and so not merited and deserued. And if this be heresie, by this heresie we liue, and by this heresie wee trust to ende our daies, hoping after this immortality to enioy that free promised heritance through Iesus Christ our Sauiour.

The promise ariseth from the goodnes of him, who promised, not from the deserts of men to whom God made his promise.

15 Brethren, (I speake according to man) though it bee but a mans testament, when it is confirmed, no man doth abrogate or addeth thereto.

There are three principal matters handled by our

our Apostle in the residue of this chapter. 1. F
that inuiolably the promise was so to be recei
as it was deliuered. 2. Then in whom the
mise was made. 3. Thirdly when and at
time it was solemnly ordained.

For the due respect of the promise to be
sense so construed, as it was ment by the int
ment of the promiser, without adding or alter
on, the Apostle condescendeth to the capacity
common example in mans ordinarie experie
I speake according to man. After the manne
men, taking the best way to be vnderstood. W

The plainest preacher is the best teacher.

by the waie I note: that the plainest waie o
thing is best. Not to fetch and skir about wit
distinct proofes in doctrine, and fit applicatio

Vain affectation in preaching.

As the ignorant loose talker is no preacher,
the curious Corinthian Orator is no right
structer. Colours of vaine affectation, minis
phrases, brauery of speech, pruning euery syl
as the Doue her feathers, is not worth a feare
Saint Paul speaketh not to shewe himselfe
wisedom of words. Apollo in the Acts is
ted to be eloquent, but withal his might
of the Scriptures. Lime is white and faire
stone and sand, firme and strong downe-righ
ceptes doe better in the building vp of a goo
derstanding. Spiders webbes and curiositie
little woorth, plaine parables, easie simili
most familiar, and best knowen are euer best

God that made the preachers toong could

de it as woonderfully glorious as man could
h, but he will not haue his Ghospell so vttered,
Christ so preached, our faith so instructed, his
th so taught. Hee commandeth the conscience,
seeketh not to please the itching eare. And by
h intising wordes the simplicity of the Gospell
seth hir proper effect. For the Lorde dealeth
h you as with his children, and you must atten-
ely listen what hee commandeth you by vs, and
t respect the frame of our sentences, or the con-
ance of a Rhetorical grace of vtterance.

The curious eare is not the good eare.

O Lord, Oxford should not, neither doth it sin
eeply in this sinne, as doth the country. Young
n, comming latelier from their secular studies,
labours in humane learninges, come vnto
, God be thanked for them, and a while retaine
e more remnantes and spoiles of Egypt than
her their elders doe, or themselues will after-
rd, being farther enriched by longer trauel and
rcise in the booke of God: and will you make
force their ensamples euen against their wils
preiudice a daiely or a weekely endeuour in a
creete, a distinct, and in a carefull and most
ine manner of deliuery? You may not. *De con-
endo loquitur iam Rhetore Thule.* The countrie
can brooke nothing but a flaring, gaudy ga-
eloquence falsely so called. When saint Paul
aketh after the manner of men, hee mea-
th not thereby to tickle the eares of vaine men,
to affect their heartes, and to enstruct their
soules

Curiosity in the Countrie.

soules, and the rather by this his plainnes. that is eloquence indeede.

Now to the Apostles purpose, his plaine p is a comparatiue proofe drawen from the mentes of men, which men of olde were euer ling to make, being far vnlike our vnwise w linges now adaies, that either dare not for least a wise and aduised making of a wil sh cause them to die the sooner, forsooth; or el priuate respects they care not like infidels, if friendes and familes goe togither by the and fight for their goods after their discease were Dogs for a bone. Whom because the ples of Abraham, Iacob, Ioseph, Moses, many others cannot moue, yet mee thinketh should bee as careful as was Achitophel, put their house in order before they put their into the graue. Who so listeth to see a large lerly reckoning in this case, Iohn Wolphius plentifull as anie I haue seene for this mat his Commentaries on the second of Kinges.

He that hath wealth and wit withal, wil neuer bee without his wil & Testament made while he is in perfect health.

Now once againe for the Apostles reason argueth thus: If a man make a wil and testa it should bee inuiolable, and it is a villanie rupt a mans testament. Looke to it you wh witnesses in wils. But what is man to God tweene the Maiesty of the Almighty God, a state of man, there is no ratable respect. B man make a wil, it must not be altered in p abrogated in whole. See it in a case: If I

Corrupters of Testaments.

opted ſonne of a man, onely vpon condicion that
accept thereof. And when I haue made accep-
nce, mate others, pretending neerenes of kinne,
vpon what pretence ſoeuer elſe, anner other
ndicions of their owne deuiſing? By no meanes

If men deale, or ſhoulde deale thus with men,
ie man deale worſe with God? The children of
cab obeyed their father, and dwelt in tentes, Ier. 35. 14.
drank not wine becauſe their father comman-
them ſo. The Lordes promiſes of grace and
our whereby we are his adopted children, are
couenants, his wil, his teſtament. The ſeed of
man ſhal bruſe the ſerpents head. This pro-
e was firſt made in paradiſe, but becauſe it
s more ſolemnly ratified with Abraham, that
is ſeed al nations ſhould be bleſſed, the Apo-
cited the promiſe confirmed with Abraham.
this was gods couenant, his promiſe, his te-
nent to bee laied vp and kept vnuiolable in the
e of euery good conſcience, and to diſpoſe o-
rwiſe of this his Teſtament, than it pleaſed
the maker of the wil, is to deſpice the teſta- *Gods doing vie-*
, albeit thou deale therein vpon neuer ſo good *deth not mans*
ind. For what I pray are mens minds to gods *deuiſings.*
our dregs to his wine, our deuiſes to his pro-
s, our Codicils (as it were) to his perfect
ament?

The Painter expoſeth his workmanſhip to the
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becauſe

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because many eies may see more than one. It
not so with the onely wise God, he needeth not a
counsels either for his owne glorie, or for ma
behoofe. Wherefore what neede the addition
the Lawe to bee mingled with his free promi
Why rather submit we not our selues to his w
and our wils to his woorde, and blessed couen
and testament? Why subscribe we not to his
mercy rather than to a counterfait will pret
ding his mercy, but not onely mercy wherein
wil was ordained? For the better clearing of
point, harken farther what Paul saith.

16 Now to Abraham and his seede w
the promises made. He saith not, and to the s
as of many, but, And to thy seede, as of
which is Christ.

17 And this I say, that the couenant
was confirmed afore of god in respect of ch
the Law was foure hundred and thirty ye
after, cannot disanul that it shuld make the p
mise of none effect.

18 For if the inheritance [*be*] of the La
[*it is*] no more by the promise, but God ga
freely vnto Abraham by promise.

The Pharisies thought that al in al was
brahams person, & in his posterity after the f
Saint Paul sheweth that the roote of the bl
was neither in him nor in his al along descen
naturally, but IN A SEEDE, not in seedes
in many, nor in any, but onely in the prom

ſeede, and this ſeede hee expreſly meaneth to bee Chriſt: To thy ſeede as of one which is Chriſt: the ſeede of the woman, the ſeede of ſeedes, the ſpiritual Iſaack, the ſeede of Abraham, the author of life, the bound of al the promiſes which is Chriſt performed. And ſuch as is the performance, ſuch was the promiſe. Saint Paul teileth vs this ſeede was but one, for Chriſt is but one. Wherefore in the waie of ſaluation, wee repaire neither to Abraham, nor to Abrahams race, much leſſe to other men or meanes, but onely to the promiſe, which had his accompliſhment fully and wholy in Chriſt.

In few, out of the former reſpectes I gather theſe ſhort inferences and concluſions: 1. The bleſſing is of promiſe, *ergo* free, and not of deedes foregoing or foreſeene. 2. The bleſſing was a free gift to Abraham, *ergo* moſt free. 3. The bleſſing was in one certaine ſeed, *ergo* not in many. 4. And in one alone, *ergo* not in any thing elſe, and this one was Chriſt accordingly performed, as hee was firſt promiſed to bee the ſole and only Sauiour al-ſufficient of all that truſt in him to bee ſaued.

1 Yet ouer and aboue the former conſiderations, the obſeruation of the time when the promiſe was granted to Abraham maketh the matter quite out of doubt touching the freeneſſe of the promiſe.

This couenant of the promiſe was made, and

a bargaine

a bargaine is a bargaine amongst men, but G
Gods promises are infallibly constant. is not as man that he can rise and sit, eb and fl
neither wil he repent, but where he promiseth,
as hee freely promised, so will hee not alter
change his promises.

This promise and couenant was made fo
teene hundred and thirty yeares before the L
was made in mount Horeb. It was made, f
The Law moral giuen in the mountaine cannot be ioined with Christ. it not stand? It was made so long before,
shal the Law (I say the Lawe not ceremonia
the Papistes doe, but the Law of the two tab
and the ten commandementes made in mo
Horeb:) Shal this Law comming so long a
disanull the Lordes former promise? God is
contrarie to himselfe either in the essence and
stance of his being, or in order or tenor of hi
ings and sayinges. His promise is a promise
as it was free at first in the promise, so is it fr
the performance, free then, and free now, an
euer free. For Gods after-doinges doe not th
or contrarie his former deedes, which must n
be if Righteousnes should come by the Law.

19 Wherefore then [*serued*] the Law? It
added because of transgressions, till the se
came, vnto the which the promise was m
and it was ordained by Angels in the hand
mediator.

20 Now a mediator is not of one; but
is one.

1 When the Lawe entred, and what th
fr

erreth hath beene laid: Now see, 2. why it entred, nd in whom it ended.

2 It entred because of transgressions, to each vs our faultes, and so to traine vs to Christ, n whom it ended. Yea when the Law was first ade in great maiesty by the reason of the pre- nce of angels and other circumstances of great uerence, euē then it was ordained in the *hands, nd in strength of a mediatour to follow. And a ediator is of things different in themselues and ontrary. Wherefore the Lawe and the promise re contrarie and not one, though God in ge- ing his Lawe, and in making the promise bee ne. Yet because the former reason might bee isconstred, as if Paul saide that in al respectes ey were contrarie, he questioneth as followeth.

21 Is the Lawe then against the promise of od? God forbid: for if there had beene a Lawe uen which could haue giuen life, surely righ- ousnes should haue beene by the Law.

22 But the Scripture hath concluded al vn- r sinne, that the promise by the faith of Iesus rist should be giuen to them that beleeue.

These wordes (Is the Lawe then contrary to promise? God forbid.) may seeme to reuoke at I said right now. For I shewed that they re contrary, and I say they are contrary. But y brethren) mistake me not, but marke (I pray u) marke what I say, and how I vouch all that ay out of our Apostle: If there had beene a law

The variety of expositions vpon this place is an endles labe- rinth. I haue shortly para- phrased what I thinke.

How the Law is contrary *and* not contrary *to the promise.*

which coulde haue giuen life, then what needed Christ? If the Scriptures had not concluded men vnder sin, what had needed the promise? So that the Law fulfilled (if it could be) by men, is contrarie to the promised saluation by God. But when we looke into the glasse of the Law shewing our transgressings, into the Scriptures concluding
Rom. 3. 9. al, euen AL, without exception of any, vnder sin, the Lawe and Scriptures send vs & schoole vs to Christ, and so the Law being thus lawfully vsed is not contrary to the promise, God forbid, but a seruiceable helpe to driue vs to Christ, in whom we finde that which the Law will neuer allow vs.

If we seeke life in the Law, it is a killing letter; if saluation, it worketh condemnation; if righteousnesse, it concludeth all vnder sinne; if rest, it is a temporall ordinance and endured but till the seed came, & in the seede was made the free promise, and is obtained the perfect blessing by faith in Christ of al that beleeue. The Lawe cannot teach thus much, but he that looketh into the law, and seeth his sinnes will seeke for helpe, I wis not in his deedes, or in the Lawe: and when he hath found it in the Gospel, he will not leaue it for all the gold, Iewels and treasures in the world.

The Law considered in it self, what it worketh

Mat. 13.

23 But before faith came we were kept vnder the Lawe, as vnder a garison, and shut vp vnto that faith which should afterward bee reuealed.

24 Wherefore the Lawe was our schoole-

maste

master to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder a schoole-master.

The lawfull vse of the Law was, & some-way to some may be in cases, to be by resemblance, 1. A prison, 2. A schoole-master, 3. A tutor. A prison for the guiltie, a schoole-master for the vnskilful, A tutor as it were to the ward and pupil. For this third similitude, wee will debate more in the beginning of the next Chapter.

1 For the first similitude of the three, no doubt they which were in prison, and felt what it was to be in prison, and what it was to be deliuered, longed to be deliuered. And when the deliuerance came, which was Christ, the keeper yeelded vp his keies, the doore of the prison was opened, and the prisoners set at that good liberty which wee call, and is a Christian liberty, no carnall security. *The Law a prison.*

2 The Law also was a schoole-master, and that in two respects: either because of their ceremonies, or els for their morals. The ceremonies kept the Iewes in on euery side, and sequestred them from other people: the decalog and morall Law followeth them hard and driueth them and vs all to confesse our weakenesse, and so schooleth vs to craue aide of Christ, because it was veterly impossible to reach home, and to attaine vnto the hauen of blessednesse by the Law, and so the Lawe *The Law a schoolemaster.*

in this meaning becommeth deseruice-able to force vs to Christ, and being nowe in Christ, our dutifull obedience proceedeth of faith and trust in his mercy, not vpon a performance of his Lawe, which if we could and did performe, Christ might be excluded. For why came Christ, but to free vs from the prison, and to take vs out of the hand of our former schoolemaster? These similitudes are pregnant and plaine to this sense, and to this sense only Paul doth apply them.

26 For ye are all the sonnes of God by faith in Christ Iesus.

27 For yee that are baptized into Christ, haue put on Christ.

28 There is neither Iew, nor Græcian, there is neither bond, nor free: there is neither male, nor female, for ye are all one in Christ Iesus.

29 And if yee bee Christs, then are ye Abrahams seede, and heires by promise.

And when we are once preferred vnto, and receiued of Christ, 1. We are the sonnes of God in Christ, 2. Wee are baptized into Christ, 3. We haue put on Christ. Here is no mention of the Law, here is no difference of peoples, Iew or Grecian, no distinction in condition, bond or free: no respect of ser, male, or female. All are one in christ and if we be Christs, it followeth by necessary sequele that we are Abrahams seede, and heires the promise without the Law now, as well as it was, long before the Law was made.

O Christ

O Christian man, what art thou? Know thy calling and consider the blessed state of Christian profession: thou art the sonne of God, but by what meanes? Through faith. In whome, and by whose merit? In Christ.

As many things demonstrate this truth, so in the Church doth baptizme being receaued of all sorts and sexes generally most euidently declare the same.

Christian Baptisme disproueth iustification by the Law.

The bath of thy regeneratiō doth tel thee who art baptized into Christ, that thou thereby hast an entrance into his family, and canst not serue anie master but him.

And as when men enter into a Bathe, they put off all their apparell before they enter: so all else, Law and nature, workes of either, and al must be put off, that christ may be put on. *Vestis virum indicat.* If thou bee a Christian, thou art onely cladde with Christ. The whole Church in the reuelation walketh and treadeth all mutable thinges vnder her feete, and she is attired onely with the Sonne of righteousnesse, with the cloth of his spinning, and which was made of that wol that he the innocent and immaculate Lambe of God did beare.

Reuel. 12. 1.

Many among you say they wil be of the religion they were baptized in. And so wee desire them to bee, and not in part, but euen altogether of the same religion they were baptized into. For wil ye liue as yee beleeue? But wil you beleeue as you were baptized? We require no more.

The motiue of being of the religion they were baptised in.

The substance of Baptisme preserued in the mids of Popery.

By the speciall prouidence of God amids the contentions not onely of old in the Church of Corinth the very forme of Baptizme was retained, but also in later times of greatest corruption the substance of Baptizme was preserued. I speak not of spetle in the childs mouth, of salt in the water, or oyle in his brest, of the Priests breathings, and such like impertinent superstitions. But for the forme and substance of Baptisme, it was preserued, and therein yee were baptised into Christ and haue put on Christ, if yee bee Christes. And now deare brethren and Christians, be of this religion on Gods name, and in Gods behalfe I hartily pray you, which if you wil be seriously and entirely and as you should, the Dagon of al Popery wil fal and break to fitters before this Arke, and then you shal be indeede as you are or would be name, true Christians, right Catholiques, the very seede of Abraham and heires of the promis made in that one seede, by whom and in whom happines doth come and consist.

And it woulde bee noted distinctly heere in last verse of this chapter, which was touched fore, that all who beleeue are called the seede right posteritie of Abraham, but yet that th was, and is but one seed, which is Christ, by wh his whole seede and race els are blessed accor to the faith.

How man is made blessed

And albeit it seeme in the eie of a reason head, a very harde and impossible thing, that

sing should come at all by the seede of any man, yet this is a case beyond the reach of reason, and rules of nature. By nature, who can say my hart is cleane, much lesse the seede, and that in such an effect as to clense others? And yet by that one seede is ment the person of Christ, and by Abrahams seede is generally ment the whole race of beleeuers, yet with al the very matter of propagation is thereby inferred and therefore named. And our Sauiour was the very seede of the woman, the seed of Abrahã, & the frute of the virgins womb, perfect man, & yet far from sin. How may this be? How? What if I cã not tel how in reason, a stone shoulde bee cut of the mountaine without handes, howe the dye and deade stocke of Iessy should spring and fruetifie, how a virgine should conceaue and beare a child, and yet remaine a virgine? These are articles of faith, and not of sense, nor of reason.

in the seede of man.

Luck. 1.

This is sure, the seede of man, and man in his substance was not corrupted with Adams fall, for then Christ taking the substance of our nature shoulde haue beene sinfull in nature, but hee was like and of the same substance, yet was there this difference onely of his being farre from sinne in the qualities of man in sinning, and all this well was and might bee, because hee was not simply man of the seede of man, but God manifested in the flesh, and Marie his Mother conceauing him, she beeing ouer-shadowed by the holy Ghost. The

Mans corruption is and was in his qualities, and not in his substance.

powerful vertue whereof doth sanctifie yea many a man in good part euen in this woorld. And as after our dissolution from this woorld immediatly our soules, and our bodies at the resurrection generally in the twinckling of an eye, and no ment of time shalbee purified before they ente

Reuel.21.27. that place, whereinto No impure thing ca enter: So great reason that the cause of ou entrance into Heauen should bee, as no doub hee was, deuoid of sinne, a most blessed seed though a seede, yet a seede blessing and in parting of his blessednesse, whereby wee a heires and coheires with him, and by him eucrlasting blisse. And this is the mysteri of piety, The incarnation of Christ, a matter to bee beleeued, and not to bee argued or talked of, but with dewe aw, and that out of the expresse Scriptures, for our greater comfort and constancy in beleeuing.

(*.*)

CHA

CHAP. IIII.

1 THEN I say, that the heire as long as he is a child differeth nothing from a seruant, though hee be Lord of all,

2 But is vnder tutors and gouernours vntill the time appointed of the Father.

3 Euen so, we, when wee were children, were in bondage vnder the rudimentes of the woorlde.

The Law resembleth the office of a tutor.

THE third Simile is of a tutorship which remaineth to be explicated in the entry of this Chapter, yet therefore the lesse to be debated because of our former examples tending to one & the same end already handled.

If the father discease in the nonage of his child where wisedome is not, and discretion wanteth to dispose and order his patrimony, the Father by will appointeth tutors. In common experience this is an ordinary course.

God for purposes best known to his eternall wisedome, and finding defects in his people, the Iewes, to bridle them from farther inconueniences, he bounded them in with ordinances, & as it were tutored them by such orders as was best for them and for

and for that time. And as children are foolish t
choose their owne tutors, so the Iewes were
serue, and to be ruled, though being children, y
as it were seruants vnder the rudimentes of
Law, til the time of perfecter age. Wherein a
peareth. 1. The defect in men vnder the Law
who were as pupils, and though they were heire
yet in vsage were they dealt with as with Se
uants, and 2. The dignity, ful age and perfecti
vnder the Gospel.

4 But when the fulnes of time was com
God sent forth his sonne made of a woman a
made vnder the Law,

5 That hee might redeeme them, whi
were vnder the Law, that we might receaue
adoption of Sonnes.

Curiosity in Gods actions is not good.

When the fulnes &c. A foolish fly can no
ner see a light, but it flieth into it. Man nature
is giuen rather to know what hee cannot lear
than to doe what he knoweth, and should learn
the ende to doe thereafter.

If the Kings of Persia might weare a La
before their faces because they would not be c
monly seene, why may not the King of Kings,
inuisible God keepe the reason of his doinges
der the veile of his owne determinations & co
sels, or why was it forbidden men to run be
or to prie into, or to presse too neer the Arke,
to represse mans vain humor in quareling wi
enquiring after the causes & reasons of Gods

lings? To this very same end Paul here entering into the declaration of the comming of our Sauiour, to mussel the mouth that is open euer to question, why he came but now, and why not before, he sheweth the fulnes of time was not til then.

God doth al things in number, in measure and weight, in order, and time. There is no confusion in his actions, though he keepe the causes secret to himselfe. And what mā is worthy to be of the priuy counsell of the Almighty God? There was a time prefixed by God, & that should content man. When the fulnesse of that time was brim full, then, and not before then, he performed his purposed wil.

He could, he that is Almighty could haue with a word, *ipse dixit*, he spake the word, and al things were created, hee could if he would haue made all the whole Fabrick and furniture of the world in a moment. But he would not. Why? It is a vile, an Atheists and an impious (WHY.) He did not, and therefore he wold not. For whatsoeuer he would, he hath done both in heauen and in earth.

The causes of the course of things in ordinarie euents are not knowen to man.

Thou curious man, answere mee but to the least, why, that I shall aske. Why was thou not borne, as soone as thou wert begotten? Nay why was thou begotten at al, and not rather framed as God made Adam? And when thou art borne, why art thou not an olde man strait? Why is not euery blacke heare gray & hoary in an instant? Why is it not high noone at the rising of the sunne? If tyme

be

be required in these thinges and in the like, and in the requiring of time, recourse also must necessarily bee made to God so ordering the processe of thinges to haue a fourth by pase and pase, and by degrees, by little and litle, til there be a ripenes continuance, I pray thee why, may not God appoint a fulnes of time for the sending of his Son into the world, but thou must put in thy *quare*, and thy why?

For shame lay hand vpon thy mouth, subscribe to his will, resigne thy selfe vp to his wisedome, adore his counsels, and be not curious in anie of his doings. For he that is curious in any, will be ouercurious in many. There is no stay in folly. 2 King. 20.10. is an * easier thing for the sunne as Ezechias saith to go on extraordinarily many degrees, because it is naturally prone to go on, than to returne backe against his course but a fewe: so curiositie is soone emboldned, but hardly repressed, and seldome reformed.

In the fulnes of time God sent his Son made of woman, and made vnder the Lawe, that he might redeeme them which &c. Wherein are set fourth, 1. The person of Christ, and 2. His office.

The person of Christ fullie laide forth.

1 His person is being God sent his son, and being man made of a woman. The wise Gentilian, and the wilful Heretique at the very hearing hereof are at their wittes ends, and quite beside themselues. Eutyches denieth the Godhead, and

storius the manhoode, Marcian the bodie, Apollinaris the soule of our Sauiour.

The naturall man considereth onelie naturall things, he knoweth that euerie child hath a father that begetteth, & a Mother that beareth, but these things in Christ hee cannot find, he knoweth lesse herein than is storied of Melchisedeck, whose parentes are vnknowen. And indeede therein was *Melchisedeck a type of Christ.

So was hee. For according to his humanitie Christ was without a naturall father, and according to his diuinity without mother. And yet notwithstanding was he begotten of his father before al worldes, and borne of his mother in the woorld at the fulnes of time, being the Sonne of God and the sonne of a woman. The sonne of God, and such as is the father, such is the sonne. The father God, *ergo* the sonne God also. And the Son of Marie. Such as is the Mother, such is the fruite of her womb: and therefore because the Mother was a woman, her sonne is a man, euen the man Iesus perfect God & perfect man, hauing both natures absolutely vnited in one person, our Immanuel, god with vs, equal to the father touching his godhead, inferiour to the father touching his manhood. Equal to the father as being in the *forme of God, inferiour to the father, as beeing in the forme of a seruant, mā. Wherfore in essence, being, substance, & nature he was both. *Forma dat esse*, & he was formally & therefore verily both. Equall to Phil. 2. 6.

his

his father as being the personal word of his fath
Iob.1.1. * in the beginning eternally, with God coequ
ly, and verie God essentially, and yet inferiour
the father, as the worde became flesh, dwelt
mongest men, was made man, and manifested
the flesh by infallible arguments: he hungred, th
sted, waked, slept, and slept in a shippe like a po
naturall man ouer-wearied with labour, and
slept so soundly, that neither the rufnesse of the
nor the rage of the tempests, nor his Disciples
Luk.8.24. doubling * their calling (Master, Master) to
skant awake him. He was tempted in the wil
nes, reproched in the cities, and skourged in
hal, and crucified, and made a curse, and a sub
to the Lawe in euery point, yet these thinges
concerne rather his office, but such was his
son.

2 * His office, which hee executed to the
* The office of Christ. was in one word: to redeeme them which w
vnder the Lawe, that wee might receaue th
doption of Sonnes. Wherefore the seruitud
der the Lawe, and the adoption to be Sonne
two diuerse and contrary things, and cannot
together. For Christes office was to redeem
first from the Law before wee might bee rec
into the adoption to be Sonnes. And thus wa
natural Sonne of God made after a superna
maner very man, that of seruantes, we migh
made Sonnes.

And if wee will needes require reason

greatest worke of God, great reason was it the hy- *Why Christ should be both God and man to the effectual performance of his office.*
Priest of the newe Testament, and mediatour be-
tweene God and man should bee both God & man
in the execution of this pearlesse function: God
whereby he might preuail by his equal ommnipo-
tent power, with the father, and likewise was it
requisite he should bee man, that beeing like to his
brethren in al respectes, sinne excepted, hee might
haue a full experience of all the infirmities, where-
with man is beset.

Neyther did Christ what hee did and endured
onely in that proportion, as hee is the head and the
Church his body, the head with the body mystical-
ly, but truely so called: but also in the dayes of his
flesh, he and only he satisfied the Law, and that by
his personal and proper satisfaction and sacri-
fice wee are redeemed from the Law, & ransomed
from the curse.

Into this his office vnder heauen nothing must
intrude. The Pelagian, the Iewe, the Papist, will
finde it a matter of greater charge and cost, than
our impure nature, or the impossible Law, or our
imperfect workes can defray and perfourme. All a-
bilities, congruities, dignities, cōdignities, wel-
willing, or our best woorking can neuer make vs
Sonnes: and when we are Sonnes, we are there-
by heires not of a first supposed iustification alone,
but heires of al that foloweth after, euen of salua-
tion in heauen: that frappet or fraction of two iu- *The fraction of two iustifications is a fond diuisiō & a false.*
stifications, and of double inheritaunces is but a
puppet

puppet of Papistes deuising, as if Christes offi
should haue bin to deliuer vs first that wee migh
be redeemers of our selues afterward. No no. F
we men bring neuer a farding to the paiment, n
ther of our first as they call it, nor as we speak
our full and finall redemption, and namely to o
Rom.6.23. saluation, to life euerlasting, which is the gift
God.

S. Paul could haue made the diuision if it h
bin a right diuision, partly to God, & partly to m
if Christ could haue parted stakes in a matter
such importance that brought him being v
God from the top of heauen and the bozom of
father, that he might be the only giuer, and we
the receauers of our redemption from the La
and adoption to be Sonnes.

6 And because yee are Sonnes, God h
sent the spirit of his sonne into your harts wh
crieth Abba, Father.

7 Wherefore thou art no more a serua
but a sonne: nowe if a sonne, then also the h
of God through Iesus Christ.

The working of the trinitie in the saluation of man and in the assurance thereof.

In the woork of our happy redemption se
gracious goodnes of the holy Trinity, by al m
woorking a cleare vnderstanding in vs, tha
may know and acknowledge both what we
and by whom.

The distinction of the persons in the trinitie.

The father sendeth the spirit, euen the s
of his sonne into our hartes. Wherein we se
obserue the euident distinction of the person

therein the Scriptures are plaine, that the persons are three distinctly .1. The Father, 2. The Sonne, 3. The Holy Ghost. 1. The Father who gaue his Sonne & sent his spirit. 2. The Sonne who gaue himselfe: And 3. whose the spirit is, euen the spirite proceeding from the Father and the Sonne, and these three are one.

In sense I can distinguish many things that in nature differ not, for example: The yce, the snow, and the water, and yet all these three are of one substance, and of a watrie nature. But neither sense nor reason can deal in these cases, it is our Creede. There is a blessed Trinity in a sacred Vnity, *Quod lego, credo.* I reade it in Scripture, and therefore beleeue it in heart, and leaue off to reason whereof I cannot, and I may not reason.

Well. God sent the spirite of his Sonne into the hartes of vs his sonnes. * So that hee is the Sonne, and we the sonnes of God; hee by nature, and we by adoption through Christ, whereupon the Apostle maketh these collections: If we bee sonnes, and sonnes of a ripe iudgement, out of our seruage and wardship of the Law, farewell al seruile feare, nay, because wee are sonnes God hath sent his spirite, which crieth in our hartes that word which a carnall heart could neuer bring foorth, Abba Father. And because wee are Sonnes, by consequent wee are heires: but how? Through Christ, Sonnes through Christ, Heires through Christ, sealed and settled with that prerogatiue,

Sonnes by nature, and sonnes by adoption.

puppet of Papistes deuising, as if Christes office should haue bin to deliuer vs first that wee might be redeemers of our selues afterward. No no. For we men bring neuer a farding to the paiment, neither of our first as they call it, nor as we speake of our full and finall redemption, and namely to our
Rom.6.23. saluation, to life euerlasting, which is the gift of God.

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6 And because yee are Sonnes, God hath sent the spirit of his sonne into your harts which criech Abba, Father.

7 Wherefore thou art no more a seruaunt but a sonne: nowe if a sonne, then also the heire of God through Iesus Christ.

The working of the trinitie in the saluation of man and in the assurance thereof.

In the worke of our happy redemption see the gracious goodnes of the holy Trinity, by al men working a cleare vnderstanding in vs, that we may know and acknowledge both what were done and by whom.

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Sonnes by nature, and sonnes by adoption.

and most singular priuilege of the holye spirite Christ.

The Papist like an Atheist iesteth at the spirit of God, in the sonnes of God: but what marueil men laugh at that, they knowe not what it meaneth? But if they were the children of God, an inheritours of heauen, they might know, that they are not Christes, who want his spirite, euen the crying spirit.

The certainty of saluation most assured by the spirit of God and other infallible grounds.

A wauering minde hath a stammering tongue in the case of his saluation. But the spirit of christ crieth, and hath an audible voice in the cōsciences of Christians. The Anker rite speaketh simperingly & hollowly, as it were with the mouth of dead out of his grate, but the spirit openeth and enableth our harts, and forceth forth a bold and a sure confession, and therein wee haue accesse euen as Gods deere Children vnto the throne of grace and not vnto a terrible consistory, or tribunall of feare, but a most gracious Father, and mercifull God.

Heb.4.

Alas, alas Popery flyeth after butterflies, and beateth the aire, and aimeth at vncertainties: and it knoweth neither the right meanes, nor the perfect certainty of mans saluation. But Gods faith is a sure ground: Hope is an infallible anker: with God there is no variablenes: his promises are all yea and Amen: his spirit doth not speake, but cry thus much in our harts. Neither is it an vncertaine sound, or a false alarum,

*Rom.8.

the cry of his ſpirite. I could dilate and I haue debated theſe things in a treatiſe of Nature and Grace, which you haue in your handes, and therefore I referre you thereunto, where purpoſely I haue refuted their chiefeſt argumentes which either Maſter Stapleton or Pigghius (both being chiefe Papiſts) haue brought in this matter, greeuing the ſpirit of God as much as in them lieth, whereby we are ſealed vnto the day of our redemption, I ſay whereby we are ſealed. For therby are we ſealed, and this ſeale is ſet and impzinted on the harts of Chriſtians. *The ſpirit reſembled to a ſeale.*

The ſpirite is alſo called an earneſt penny, a perfect aſſurance of a greater ſum, and a ful payment, which ſhalbe diſcharged in heauen. Likewiſe it is termed an inunction, the annointing of God, whereby we are inaugurated and deſtinated to an infallible inheritance certainly reſerued in the hands of a ſtrong keeper againſt that famous day of our redemption. And therefore they who are Sonns, are Heires, and they who are Heires ſhal inherit. So ſaith, nay ſo crieth the ſpirit. *To an erneſt penny.* *To an inunctiõ.*

Papiſtes ſeeke to infirme this faith, to weaken our hope, to call Gods promiſes into queſtion, and with out-cries to confound the cry of the ſpirit. But thou who art the Sonne of God, in thy bozome, in thy breſt, in thy heart thou haſt, thou beareſt a ſpirit that deſieth, and crieth out vpon all doubtfulnes and Popiſh diſpaire.

In the ſeuenth chapter of Toby, when young Toby. 9

Tobyas came to Ecbatane, and after questioning Raguel had learned that he was old Tobyas his sonne, Raguel leaped and kissed him, and blessed him, and saide vnto him: Thou art the sonne of a good and honest man. If Raguel did this in respect of Tobyas parentage, why doe not our aduersaries as Raguel did, and what shoulde Toby the Sonne doe in respect of himselfe, that he was the Son of such a Toby? Yea what, what should he doe that feeleth in his faith, and findeth in his soule, that he is the Sonne, not of a good and honest man, but of the good and louing god? Should he not ioie in hart, or should he feare and tremble and doubt of his estate? But in the former storie Raguel was right sory, and wept when hee was informed that olde Toby had lost his sight, and was blind. Euen so verily, whose hart doth not bleed to see the blindnesse of our aduersaries, that are not only depriued of the light of this comfort but desire also that no man els may see any more than they doe themselues?

Flesh is fraile, Sathan is a tempter, sinnes terrifie vs, the law accuseth & accurseth, & popery telleth vs there is no certaine helpe nor hope in Christ, except you merit by woorks: and by what woorks? Or els you fry in purgatory, or purchase a pardon, or kill a Queene, or betray our countrie: and this is the only compendious methode to be assured of heauen: beleeue them who list, for faithfull subiects, and the Sonnes of God can

Yet is it more than strange that men can trust in villaines, more than in God who neuer deceiued any that trusted in him. Trust in God (brethren) *Confidite, cõfide fili*, trust confidently. Build thine house vpon the rocke, and dwell in safety, and rest in peace. He will not deceaue his seruants, much-lesse his sonnes. Thou art his sonne, thou hast his spirit, the erneſt penny, the pawne, the pledge, the inunction, the cry of his spirit. * Iohan. 16. 33. * Mat. 9. 2.

I do not deny many, as the Enthusiast, the Family of loue, and their like, may tangle of the spirit, who are not spirituall, may talke of the booke of life, whose names were neuer written in the check and register of Israel. But these proud Cedars and great Oakes, that seeme to stand, but stand not indeede, when they fal, their fall wilbee great, and the fiar durable that such fuell maketh: But he that standeth in Christ, shal stand for euer. He that is engrafted into Christ, shall growe, florish, and fructifie, his leafe, his life shal neuer fade. He that is once Christs can neuer be but Christs. A wind out of the wildernesse may ouer-throwe the house where Iobs children were banketing, but Iobs hart was fixed sure, * *Etiamsi occidat, tamen sperabo*, If God should kill Iob, yet would Iob liue in hope and trust in God: no, the gates of hell, and power of Sathan cannot preuaile against the children of God. Of them whom the Father gaue to Christ, he lost not any one. Iudas the lost childe, was among the rest, but not of them, and *A man maie talke of honie, that cannot tast the sweetenesse thereof.* * Iob. 18. 15. Ioh. 18. 9.

when he fell away, he went into his owne place. Wherefore all the time he seemed to be a disciple, and a beleeuer, it was but a seeming and putatiue supposal either in himselfe, or vnto others. It was but a shooting starre, no firm light, a false noyse, no true cry of the holy ghost.

Because the fool thinketh himselfe wise, and is not: therefore doth not wisedome know that shee is wise?

But what then? What concludeth the Papist out of this? Some may seeme to stand, to bee in Christ, to be Gods Sonnes, to haue his spirit, and all in vaine. True. What then? *Ergo* the cry of the spirit is vncertaine: *Ergo* the being and continuing in Christ is not certaine. Yea? There is a difference betweene seeming to bee, and being indeede. There is great ods betwixt a flash of a fancie, and a faithfull perswasion. But how shall I know whether my conceit bee right, whether my vnderstanding bee a glimmering light, or a true vnderstanding, whereas a fancifull man may perswade himselfe as thoroughly as the faithfull? As throughly? Say not so. Or if so, what then? If the mad man standing on the shore, thinke all the vessels that come in, and their lading to bee his, I be deceiued, shall not, cannot therefore the true owners discern their own, and claime their right bicause the mad man is deceiued? Bicause the sick persons mouth in his distemperature is cut tast, cannot therfore a man in good helth relish drink & meat? *Qui credit, habet vitam.* He that beleeueth hath life, he hath it, he doth not doubt whether he hath it or no. He hath life, life euerlasting

Ioh. 3.

I gra

I graunt sometimes euen the best children of God, are brought to narrow straites, somewhat stoppeth their eares, they cannot heare, somwhat dulleth their harts, they cannot vnderstand what the spirit crieth and sealeth vnto their harts at all times alike, and yet they are their Loves, and they cannot perish, and they must not dispaire.

Dauid albeit a man according to Gods owne hart, and therefore no doubt a man in whose hart the spirit of God was in great measure: yet such is the frailty of our nature, euen holy Dauid, and that after hee had endured many stormes, vp-held with the promise that God woulde place him in the roome of his master, yet at the last hee fainted, and saied in his infirmity: that there was but a step betweene him and death, surely one day I shal fal into the hands of Saul. And therefore he fled to Achis, and flattered the very enimy of God. Notwithstanding after all this, reforming his frailty, and comming to himselfe againe, he found that God was faithful, and that his promises were certaine, and as constant as the sunne, and vnremoueable as mount Sion, and that euer God knoweth best, how long it is best to detaine his owne vpon the tenters. 1. Sam. 26.

No doubt when, like Dalila, a deceatfull suggestion, the subtill finde, a melancholy humor, infirme flesh, naturall imperfections, or forceable considerations what euer haue done their woorst, iointly all, or seuerally any of them, when they

haue learned where lieth our strength, when th
haue battered our strongest holdes, when th
haue cut off Sampsons haire, yet this haire w
grow againe, and his strength returne, and th
man or woman whom the Lorde so trieth is t
pure and perfect gold, and so in the end wil pro
Onely expect we in patience the Lordes leasu
1 Cor.10. knowing assuredly that God wil make vs a for
ἔκβασιν. and a way amids al temptations. Neither wil
suffer his children to be tempted aboue their m
sure. Dauid had his Goliath, Sampson his Li
to encounter with. God knew the measure of D
uids courage, and Sampsons strength. Physitia
giue the strongest potions to the strongest bodi
And healthy is most acceptable after the great
sicknes. And the ioy of the sick soule is then en
ged, when it returneth after sorrowe, and then
the cry of the spirite heard with a quicker sen
when for a while it had not beene heard at al. I
thus much for the consequent, that because we
sonnes, wee are therefore endued with his spir
Rom.9. assuring vs though not euer alike, that we are
sonnes, and heires, because it crieth, and certifi
our harts, that God through Christ is become
father.

8 But euen then, when ye knew not G
yee did seruice vnto them, which by nature
not Gods.

9 But now seeing yee know God, yea
ther are knowen of God, how turne yee ag

vnto impotent and beggerly rudiments, wherunto as from the beginning yee wil be in bondage againe?

10 Yee obserue daies, and moneths, and times, and yeares.

11 I feare of you least, I haue bestowed on you labour in vaine.

The best way of discerning, is euer to compare matters, times, persons, causes, condicions, and circumstances together. Paul taketh this course, and sheweth them, 1. What they were, they knew not God &c. 2. What they are, they know God, or rather are knowen of God &c. 3. And therefore their relapse is strange to the beggerly Elementes, and thereupon hee feareth their greater danger to ensue.

The condicion and state wherein the Galathians liued was in ignorance, and liuing in ignorance of the liuing God, they serued them, which by nature were no Gods. For certes if they had knowen the true God, they woulde haue serued him. *The effectes of Ignorance.*

The woman of Samaria if she had known with whom she talked, as Christ requested water of hir, so would shee haue craued of him the waters of eternal life. Ioh. 4.

The wise Virgins had their entrance with the bride, and haue their due commendation, for they were wise. But the folish virgins though virgins, yet because they were fooles and ignorant, reaped Mat. 25.

the

the sour fruit of their security, & are reputed then after, & were excluded when the bride was entre

Ephes.2. The Ephesians to whom our Apostle writ the next Epistle, what were they? How liued th Read the second chapter. They folowed the s of this sinful woorld, Sathan ledde the dance, went before, and they thronged after, their wh conuersation was altogether, in the lusts and of the flesh. Aske yee the reason? They were ants from the common wealth of Israel, th were strangers from the couenant of the promi they were in the same case were these Galathia and al the Gentils else, they had no hope, and w very Atheists, that is, men without God. Aske why they were Atheists, why they hoped not, they trusted not in God? The answere is easie, was laide downe in the woordes before: beca they were strangers and vnacquainted with g promises, Testimonies and Lawes, because t were Aliantes from the statutes and ordinan of his church and common wealth, because (in woord) they knew not God, therefore they ser false Gods, and by name Diana, and cried out

Acts.19. mad men, *Magna est Diana Ephesiorum*: Great Diana the Goodes of the Ephesians.

Read the thirteenth and the fourteenth Th ters of Wisedom, and you should see it vou that many inconueniences, specially Idolatry the seruice of strange gods and very Idols in by Ignorance.

And were mens eies in their heads, and their sight cleared and enabled, so as to discerne but indifferently, it were impossible that the wicked inuention, the doctrine of lying, the discipline of vanity, the multitude of Idolatrous seruices should so preuaile, and that men should serue as God, that which is incomparably woorse than man, that man made by his creation after the Image of God, should creepe to a materiall crosse, gad to a shrine, say, my father, to a peece of wood, yea that a man purposing to saile the Seas should call vpon a stocke and a rotten Roode, more rotten than the vessel that carieth him. But ignorance is the mistres, the mother, and the nurse of this deuotion, or rather superstition.

The Romanes because they knewe not God, Rom. 4. 21.
they glorified him not, but became vnthankful, vanishing away in their Imaginations. And why? Their foolish harts were ful of darckneſſe. And being fooles they turned the glory of God into the similitude of innumerable, incredible and corruptible vanities. In this state at the first were the Romans, the Ephesians, the Galathians &c. And all through ignorance.

I could dilate and be long, and enter disputation with our known and neereſt aduersaries, because of their introducing and bringing in, because of their maintenance and supportation of intolerable Ignorance and Idolatry. I know they haue shiftes, and distinctions curiously wrought:

The worshipping of Images.

but spiders webs cannot holde out winde or wea-
ther. The ignorant is ignorant, hee knoweth no
the difference they vainely make of *Douly* and *La-
try*, and *Hyperdouly*, and it is a toy, and greeke a
we say to the people. And it is greeke indeede an
that to the English man, that knoweth nothin
but his owne language. And in his ignorance, he
creepeth and croucheth, lifteth vp handes and fa
leth downe, and adoreth all the Images in the
Temples, and knoweth litle (God knoweth) wh
these sorry proportions and terms meane. I as
you, do you know them? *Douly, Latry, Hyperdou*
I know you know them not.

O learne to know God, and thou will wors
God alone, and in such sort as himselfe hath pr
cribed. But liue in Ignorannce, and straite th
rangest inordinately, and seruest straunge gods,
uen as the children of Israel, when the onely G
had wrought their strong delyuerance, yet sac
ficed, and gaue the praise thereof euen to a Ca
that eateth hey.

And say not, say not brethren that you, you ser
not strange gods for all this. The Israelites say
they worshipped God when they adored a Ca
you say you worship God, when you fal downe
fore the Image of the father, before the pictur
his sonne or of his Saintes: but they worshipp
strange gods notwithstanding, and so doe you,
that you worshippe God after a straunge mann
which is not Gods-worshippe, but a wil-worsh

and an idol of your owne deuising, and that expres-
ly against the scriptures, and all for want of true
knowledge and by reason of ignorance.

Moses conuenting the people of Israel togither *The making of Images.*
commandeth on gods behalfe on this wise. In the
day the Lord spake vnto you out of the mids of the
fier in mount Horeb, you hard a voice, you saw no Deut. 4.
similitude. Take heede therefore as you loue your
soules, that yee make no grauen Image, no repre-
sentation of any figure, neither of male, nor femal,
nor of any creature. These woords are cleare and
plaine, and neede no commentary.

The Prophet Esay likewise is as vehement Esaie. 40.
therein as was Moses: all people are but a drop
of a bucket full in comparison of the Lord. The
woodes of Libanus can neither finde him fuel for
friar, nor beastes for sacrifice. To whom shal men
liken so woorthie a God? What similitude can set
him forth? Shall the Carpenter make him an Im-
age, and the goold-smith couer it with gilt, or
cast it in a frame of siluer plates?

Or because this is ouer-costly for the poorer
sort, what shal the poore man doe? Gette him into
the Forest, and choose out a tree, and cause it to be
carued out?

O know yee nothing? Saith the Prophet.
As who would say, they are vtterly deuoid of vn-
derstanding, and that it is an extremely ignorant
extrauagant imagination to deeme that any pro-
traiture or imagery of better or baser, either mat-

ter or

ter or fashion can fit and frame out a conuen
worship for the liuing and eternal God.

For hath not the Almighty imparted his p
sure herein, hath hee not made a veile betwix
seate of his glory, and the earth his footstoole,
twixt himselfe, and our sightes, that possibly
cannot see & discern him as he is, & therefore
not go about to expres him in a dumb & earth
gure as hee is not? And to whom wilt thou m
him like, whom thou hast not seene? Wilt t
make him like to whom hee is not like, a
whom he neither can, neither wil be likened?

A graue headed man is a monument of our mortality, not an expression of the Godhead of the father.

The forme of an aged gray headed father
intent to declare his ancientnes, because he
ancient of daies, is but a good intent falsly
good. For there is no good intention with
direction of true faith, and a right faith rest
the foundation and ground of the word of go
knowen and wisely pondered, and the word o
is full and flat to the contrary, and darest th
on thine owne head make him like an oulde
whose yeares bring age, and whose age b
death? Any secret tradition added to this in
holster it vp, is but a bastard slip, and the wat
of it with some few fonde distinctions may
it shewe greene a while, but the thunder o
spirit proceeding from the breath of his m
wil blast and wither it, and finally root it o
confound all such deuises so expresly and opp
ly set against his manifest precept: Thou

Good Intentes, Schoole distinctions, secret traditions are the only foundation of images and image-worship.

not expresse God in forme of male or female, or of anie creature.

And farther, as god the father will not bee pictured of thee, nor cannot be carued by thee, so will not, neither can god the sonne bee portraited but more than the father, or otherwise than is prescribed. For the sonne is very god of the same substance with his father. *God the Sonne, is no more to be depictured, than God the father.*

It is replied, that as he was man, so may he be pictured. The historicall picturing of any thing that may lawefully bee pictured, is not the chiefe point of the quarrell betwixt our aduersaries and vs, yet herein we require their wisdomes greatly. But in their ignorance they not onely made Images, but in the grosse darckneſſe of later times Images haue receiued an Idolatrous worship, and this principally, this is that pernicious Popish error which we most abhor.

*Search the Scriptures, for they bear witnes of Christ, this is a true teaching. But gaze vpon this Image, were a doctrinne for Demetrius the siluer-smith, for Alexander the copper-smith, for Licippus tooles, or Apelles pensill. *Ioh. 5. 39.

Saint Paul intending to shew that our Saui- our ascending on high, notwithstanding left behinde him sufficient woorcke-men and spirituall artisans for the accomplishment of the frame and furniture of his Church, to wit, Prophets, Apostles, Teachers and Pastours, and yet he maketh no mention at all of Painters and Carpenters, of Caruers, Ephes. 4. 10. *No warrant for Images in the word of God.*

Caruers in wood, and Engrauers in stone.

Also God hath spoken of old sundry both way and times by Vrim and Thummim, by visio and dreames, by his holy Prophets: and lastly person by his sonne, and stil and euer inwardly his spirite, and outwardely by the ordinarie pr ching of his word, yea in and to the consciences natural and wicked men, he hath not left himse without a witnes at any time. Among all th meanes, or any other that I can tel, these sacra mages are not mencioned. If they were so sac and holy, so requisite as they beare vs in hand were more than a wonder there should bee suc lence of them.

If Christs personall presence were not requisit, why require they so much the picture of his person?

Concerning the image of Christes human how can it concerne vs so much? When himse was personally present, was it not expedien should depart? And yet is it so necessary that corporal image must be retained? While hee on the earth, were not his Apostles dull of vn standing, slow of beleef? Did not Peter deny, I was doubt, and all fly and forsake him? And w himselfe was in place, his image was needd and when hee entred the heauens, he promise assurance of his spirit, and the assistance of th ly ghost. Of his corporal shape and feature w pattern, I should say, what picture left he, wh nothing is learned though the painter should fourme his duety neuer so wel, but onely the ward lineaments of his humanity?

M

Marie Magdalen was not permitted to touch him after his resurrection. For a fleshly vsage since that time much and since his ascention especially is and was much more inconuenient. For we walke by faith, and not by the outward appearance, we serue God in truth and spirit, and blessed is hee that beleeueth, though hee see not his flesh, much lesse the image thereof. The flesh profiteth nothing, neither eaten with teeth, nor seene with eie. Christ careth little for the gazing of the senses, but for the stedfastnes of the hart, and so farre onely for signes externall, as they bee ordained by himselfe, expressly to such purposes, as his eternal wisdome hath giuen out direction. Ioh.20.17.

Doctor Clement in Oxford when the Church was supposed to haue beene on fier, ranne to the pix, indeede in the pix were many pictures made on the wafer cakes, yea and these cakes he and all Papists like him thinke to be very God, the Son of God, and the second person in the blessed Trinity. O grosse ignorance, and greeuous Idolatry, many cakes, many images, many Christs, and yet these cakes, these images, these false Christs cannot saue themselues (Doctor Clement) much lesse thee out of the fier, as likewise else no image. D.Clemens. Baruch.6.54.

Sathan the prince of darkenesse hath a great drift herein to take the booke of Scripture out of mens handes, and to force them to hold vp handes and hang downe head, before a puppet of cloutes, before a titularie image of Christ, and not only of

Christ, but of all his creatures, yea the vilest creatures, as Saint Anthonies pig, Saint Georges horse, Saint Frances ragges haue their roome and place in the chiefest places of our sacred assemblies.

There is no point in popery but serueth for gaine.

Images make Pilgrimages, Pilgrimages make the pot seeth, and without ignorance there would be no Idolatry, and without Idolatry the Popes kitchin would be cold, and the liuing God should bee serued as hee ought and would, and the persons and things which by nature are no gods should be esteemed accordingly in their owne nature, Christians woulde neuer relaps to the fond follies the Gentils were borne and trained vp in, and the Israelites and Iewes sometimes for want tonnes, and euer for want of good knowledge and true instruction, were tainted with.

The comfort of true knowledge.

But now seeing yee knowe God.) Once they knewe not, now they know; they were in darkenesse they are in light. And in this light is life, for their darknesse was death and confusion. And while Toby lacked his sight, and when Samson had lost his eies, both were in a comfortles case, so the want of this knowledge of that inward sight of God was the heauiest lotte that might fall, and the restitution or graunt of this good understanding was a very heauen of ioy. If Iland might compasse it, the traficke thereof were more better than of siluer, goolde, euen the gold of Ophir.

The Galathians knew, but the Apostle by way of correcting himselfe, or else rectifieng the sense of that saying, addeth that they were knowen of God. For our knowledge is as water infused into a vessel, and not as water in the spring where it floweth naturally, and he knoweth not god, whom God knoweth not first, and whom God endueth not with his knowledge. The 7000 that serued not Bal that by nature was an Idol and no God, those 7000 serued God, but therefore they serued him, because he first had * reserued them vnto himselfe. * King. 19 18.

And no man, yea no man (the case is no speciall case) no man commeth to christ, and to this knowledge of the sonne, but the father driueth, nay * draweth him thereunto. * Iohn. 6. 44.

But now for the Galathians being brought to this passe, that they were wel instructed, after al this knowlege (which was a blessing of blessings ensuing vpon their former ignorance) any way to relapse againe was a passing follie, and perfect shame.

And to speake directly to the purpose the Apostle prosecuteth, they who were so ignorant, were deliuered not onely from their ignorance, but also from the prison, the schoole-house, the none-age, and seruice the Iewes were detained in, and should they desire to bee in case that the Iewes were before?

They had the body, and they catch after the

shadow, they haue Christ, and in Christ, al-sufficiency, and they wil haue Moses withal. They haue the maister, and they care for the seruaunt. They haue the fish, and they esteeme the shel. They were as men of perfect growth, and they long for the swathes and truckles, and beggerly elementes of the Iewish childhoode. Is not this a very childishnesse?

The ceremonies at the first were beautiful rites, but being expired are but beggerly Elements, and al their beuty is most perfectly found in Christ who they signified.

By the way bee it noted that Paul calleth the ceremonies once ordained of God, impotent rudiments, and beggerly elements, in deed beutiful at the first when they were instituted, as it were a new garment. But now in continuance as an out worne vesture, torne and tottered, and things out of date. Euery thing hath his time. The huske is for the good of the Corne to keepe it in the eare, but when it is winoëd, the huske is a beggerlie chaffe.

And what neede a rich man be a begger, and a begger at a beggers doore? The woman in the gospell had an ishue of bloode twelue yeares together, went to the Physicions, spent her mony, and wasted her body, and al but scant to some litle purpose: at length she came to Christ the Physicion of our soules, and found remedy of her bodilie sicknes. Whereupon I ask, now, were it not more than a folly being throughly recured to recourse to her olde vnprofitable Physicke? To repaire to any Gilead, if ther be no treacle, no healing gome, no souerain balm, no helping medicine in Gilead?

Mat. 9. 20.

The

The Apostle for the forsaid respectes feareth least al his former labor with them were but lost. He looked for an 100 fold, for 60 folde, or at least for 30 fold encrease, especially after so good a seed time. But their ceremonious seruile obseruation of dayes, of the saboth, and of moneths, and yeares and times, decreased his expectation, & encreased his Apostolique care and feare in their behalfe.

What thinges are abolished in the Saboth, and what remaineth to be obserued on our Christian Saboth daies.

And here you see fit occasion is offered to treat somewhat of the vse of the saboth, and holy-daies, 1. There was a ceremonious vse of them. 2. And there remaineth a ciuil vsage and an ecclesiastical order in them among vs yet.

The bond of the ceremony in the Saboth was of a stronger twist to keepe in the Iewes, and they were willed precisely to remember to keepe holy the Saboth both in their minds and in the bodies of al that euer was in their house. The seruaunt, the stranger, and their cattle were not excluded. This rest so determinatly sette the seuenth day, is not so prescribed to vs Christians, I say so as to the Iewes, whose Saboths had many significations.

The ceremonious vse was various.

1 First, their Saboths were tokens they should rest with ease in the promised Land. 2. their Saboths were signes they should rest spiritually with all happines in the Messias to come. 3. their Saboths were figures of eternall felicity in the Land of the liuing.

1 First for their rest in the promised Land of

Canaan, so many of them entred that rest, as were of a patient spirit, and with whom God was pleased should enter and possesse the land.

2 As for the blessednes in Christ promised all the promises haue had their accomplishment in him, and in him are they, yea and Amen.

3 Cõcerning the fruitiõ of euerlasting blis we walke in faith, and liue in hope, and not by figures: the kingdome of Christ consisteth not
Colos. 2. 16. meates, and drinkes, in a newe moone, a sabbath or a peece of an holy day. Euery day is a feast to a Christian man: euery day is Alleluia praise the Lorde, and euery time is a rest, and a saboth vnto God, and therefore the Galathians in restraining mẽ to such strict obseruations did Iudaize therein, and it was not conuenient.

The ciuil vse is still expedient.

2 The ciuill vse of the saboth was to put a set rest to men, euen to thy seruant, yea for very beast, for God is a gracious God, respecting the baselt of his creatures. And continuall toyle hath no continuance. As the moth breedeth in a garment that is not worne, so the garment is soone worne-out that is euer worne, and where there is no change at al. Wherefore ceremonies circumstances being taken away, the ciuill vse of the saboth standeth in force and effect as before.

The ecclesiastical vse is continuall

3 The ecclesiastical vse of the saboth remaineth also much more with vs. For wee haue changed the Iewes saboth, which was Saturday into our Christian saboth, which is the Lords

wherein the Lord rose from the death, and which wee call Sunday, retaining the name gentility was accustomed to at the first. But that forceth not: for christianity goeth not by names. In truth our Sunday is our saboth, and therein albeit a Christian life bee a continuall saboth, and albeit the Iewish ceremonies be repealed and cancelled as appeire either by our altering the day: notwithstanding because God is the author of order, and because he should not bee serued vncertainly in our publicke seruice, our saboth as a set time is wisely set downe, and religiously shoulde bee obserued.

We read of the Lacedemonians, that by common exercise and continuall endeuour, could behaue and demeane themselues very warlickly in the camp, but to vse the time of peace they had vterly no skill, as if their hands had bin made only to handle their weapons, and themselues borne to liue and dye in the leager: semblably many (if yet many) can tell meetely well (I dare not say well) but some can tell right-well howe to trade in the working dayes: but how the saboth and holy-day shoulde bee holily passed ouer, alas poore soules scant the thowsanth man knoweth.

The couetous man hath euer a geob of woork to doe at Church time: the wanton person chuseth that time for his sinnes, when others are best occupied: haine men and idle fukes, either boule it in the Ale-house, or boule it in the Alley, & passe

the time at some inordinate and vnlawful dispa
or other, while the calues of our lips are in sacri
fieng, while the incence of our praying is a bu
ning, while the minister standeth at the Lords
Nehem.8.4. table, while Esdra is in the pulpit reading an
expounding the Law of God.

Priuate praiers exclude not the church-seruice.

I knowe men may pray and read at home, a
at what howre they list among their priuate fam
lies. But doe you, or dare they contemne
Lords ordinance? There is no ceremonious dis
rence of daies: true. Yet principally certa
times are fixed to raise vp a mount (as it were)
to build vp a high tower, whither mē may ascen
and many eies togither may looke round abou
and take a full view of the goodnes and benefi
of God laid foorth and displaid by the interpre
tion of the Scriptures.

You say yow read at home, and pray at hom
If you did, yet is not the congregation to be
shunned: say so who will, whom I see not bla
at Church, I dare say and do vouch, that his
saying is an vntru saying. If it be night, it may
thou sleepest, if wooring day, it may bee thou
occupied; if it be holy-day, neuer tel me thou p
est duely at home, that wilt not voutsafe to
out of doores to ioine in prayers with the a
bly of Gods children, and thy fellow brethren

Parlor praying, and secret preaching as times

And of al things, that is a singuler pride
nes that is growen in, to turn the Church-ser
only into parlar prayeng, and priuate preach

euen at those times when the congregation is gathered together in publique place. *of publicke seruice.*

If Elias were in flyght from the face of Iezabel, if Ionas be cast into the Sea, Ieremy into the miry dungeon, or Daniel into the den: in the time of persecution, whether in caues & marishes, or in places whereuer, there is no difference of places. Vnder a Iuniper tree, on the mountaine, in the wildernesse, out of the whalles belly, in euerie place pure handes may be helde vp to that hand that giueth most richly, and casteth no man in the teeth. But still I speake of the Church-prayers, of publique places in times of peace, and of set times in publique places: and that the Churchminister put in vse the practise of his Church vocation then and there especially when it is most seemely, and where the word it selfe would bee preached and the sacraments ministred.

That the husband man praise God in the field, the girle at her needle, the maid at her wheel, the weauer at his loome, & euery artisan at his trade, or that the father and master of his children and whole houshold reade a chapter distinctly, sing psalms deuoutly, pray togither hartily at home at entry of their labors and end of their daily worke, as an exercise much wanting, & greatly esteemed of God, and comfortable to the soule, and by these good meanes the very working-daies after a sort are turned into a religious continual kind of Sabboth vnto such.

But

But still I mislike that fancifull demeanour in some, in not keeping the publicke Saboth in publick sort. The prayer of one godly man is forceable, but *virtus vnita fortior*. God who that heareth one, wil heare many, and the praiers of many ioyned in one make a more forcible entraunce to the throne of grace, and there is singular comfort in this coniunction.

When we eate, or when wee drinke to satisfie hunger and thirst, it skilleth not: but when familiars meete, their meat and drink do them a great deale more good: In the church meetings if men could tast spirituall ioy, as well as they can corporal meats in sociable companies, the comparison is vnequal. I might enlarge and speake directly. But I feare me I haue lost my way, if not my labor and intent herein: therefore to return.

For you my (good brethren) that seeme to keep, and I hope, obserue the saboth as you should, you who ioin in praiers with vs, who frequent our sermons, partake gods sacraments, who rest from sinne vnto God the seuenth day, make ye also the rest of the weeke suteable to this beginning.

For otherwise were it not more than a folly to rest one day in body from labor, & in soul from sin that the six daies folowing we might run to all excesse of riot, & weary our selues more thā before, as it were resting our selues, & our horse, a little, the intent afterward immediatly we might ride him & our selues out of the way with fuller course

O

One day teacheth another: I know in what meaning the psalmist so speaketh. I vse the words to this sense: let one day teach an other, the holy-day teach the working days, the sunday the week-daies, the lecture-day those days wherein there is no lecture, that all the daies of our life, with Zacharie and Elizabeth, we may serue God in holines and righteousnes, which is the right vse of the true saboth. Luk. 1. 75.

To speake to the obstinate recusant, I recken it lost labor: he is obstinate and wil not: recusant and absent, and cannot heare me: yet I see no reason in their recusancy, from our Churches, from our saboth assemblies. I feare some secret Padde in the strawe. I see no reason in the woorlde, nor find any reasonable answere in them, with whom I haue reasoned in this behalfe, and therefore I feare the more, and yet I feare them not, but feare their dangerous recusancy, most dangerous and damnable vnto themselues.

What, I pray you, what should thus withhold thē & keepe thē off? The whole body of our seruice whereof consisteth it? What one part offendeth them? The Psalmes we sing, are the songs of the prophet Dauid, of iust Zachary, of the blessed virgin, of godly Simeon, and of other holy men. The lessons are taken out of the olde and newe Testament, the collects were framed in ancient time, and many of them vsed afterward euen by themselues. The rest of our prayers are requestes to God

There is vtterlie no cause in our Church-seruice of recusancy from Church.

God for lawful and necessary vses. So that as our Sauiour spake to the Pharisies concerning him selfe, so may we say of his diuine seruice vnto thē, Who amongst you can reproue our seruice & Church *Liturgie*, of sinne, that you should thus shun it? But to let them passe who are rather to be compelled with discipline, than induced by perswasion, I come backe againe to our selues.

Ioh. 8.

I speak euen now, against pretences of priuate and home-praying: there are others which are content to come, but they come by leysure, & they continue at pleasure,

Comming short to diuine seruice.

Our prayers beginne (as you know) with a humble, true, lowly, and necessary confession of our sinnes, the like you read of in the first booke of Nehemias: And who that meaneth indeede an amendment of life, & to reuert from his olde way & dailie to go forward in newnes of life, willingly would slacke his presence from such a woorke? And how can your minister request you as many as be present to say with him, when most be absent? There is a neere coniunction in dutie betweene the sacrament of the supper, and the sacrifice of prayer: wherefore let Saint Pauls exhortation preuaile in the latter, as in the former. When you come togither, tarry one for another, that may verifie in trueth, that we sing at the entrance of seruice, Come and let vs sing vnto the Lord: come, come altogither.

Nehem. 1. 7.

1 Cor. 11. 33.

Tarying out the whole seruice.

Now for the continuance to the end, verily

wil not be serued by halfs, a peece of seruice is not sufficient, as it were the Dogge, at the waters of Nilus, touch and goe, lappe and away. No. The continuing is as godly as the beginning, and the blessing in the ende is as the blessing of Aaron and his sonnes, which God commanded: and al the people euer ioyntly taried for. And this I noted once vnto you, many yeares since, vpon occasion that Saint Luke doth set it expressly downe, that albeit Zacharie taried ouer-long in the Temple, yet they taried & expected his comming forth. Nomb. 6.24. Luk.1.21.

In the daies of Popery, ignorance and superstition, when the Priest stoode a longer time before an heap of stones, you taried and stoode before the Priest attired like the Priests of Aegypt, and you vnderstoode him, no more than you vnderstand an humble-bee, a sounding brasse, or a tinckling cimbal, or any other vncertain noise. Our seruice is of a conuenient length, our Sermons are not long, we know your capacities. Small viols must be filled by litle & litle: we teach you precept after precept, line vpon line. The Iews came euery day to the Temple, and taried long: you come but seldom, and the time of your stay is very short.

My brethren, giue me leaue to speak the truth, negligence at first, groweth into a contempt in the end, but wilfull transgressions cannot escape an heauy doome. You know and reade what became of him that gathered but a few stickes on the Sabboth in a high hand.

Inexcitable

1 Sam.21.6. Mat.12.1. Ineuitable bulines, or vrgent necessity ha no Law, as appeareth in the extremity of Dauid taking the shewbread, & in our Sauiors disciple that gathered & vsed the ears of corne: but wilfu prophanesse cannot escape, we are neither Iewes papists that iangle of the Saboth superstitiou they knowe not what. We are Christians to our saboths ciuilly in charity, ecclesiastically in al piety and holines vnto the Lord.

12 Bee yee, as I: for I am euen as you. Br thren I beseech you: yee haue not hurt me at

13 And you knowe how through infirmi of the flesh I preached the Gospel at the first

14 And the trial of me which was in the fl ye despised not, neither abhord, but ye receiu me as the angel of God [yea] euē as Christ Ie

15 What was then your felicity, for I be you recorde, that if it had beene possible, y woulde haue plucked out your owne eies haue giuen them vnto me.

16 Am I become your enemy, because I you the truth?

Paul leauing a little, and yet not leauing matter, falleth into an Emphatical and vehem personal discourse, 1. Of himselfe, 2. Of the G thians, 3. Of the false Apostles. In these ve of himselfe altogether and of the Galathians, afterwardes incontinently of their seducers. himselfe he sheweth 1. What he was, and 2. he yet is to them-ward.

At the first hee was their preacher, the argument of his preaching was Christ naked vpon his crosse, not inuested with the Lawe. For hee preached vnto them the Gospel. The maner of his teaching seemed infirme. For Saint Paul as hath beene shewed alwaies altogether respecteth his matter, and he that laboreth words and plausible vtterance most, most commonly least conceaueth and worst contriueth what hee would desire to vtter. And the man is very vnwise that more esteemeth the value of a fine mil-sixpence, than of sixpence halfe-penny of common coine. Paul regarded the substance of his doctrine. Hereof more before. 1. Hee preached Christ, 2. In infirmity, and 3. Most constantly amids many trials. Where by the way note that the troubles of the Saints are but trials. And therfore they were the better born and digested with great constancy and patience. And that Paul did neither warp in the Sunne, nor shrinke in the water, but as gold that melteth, but melteth not away: so he felt his afflictions, yet he fell not vnder them, but endured his trials whatsoeuer. Thus was Paul amongst them first.

Pauls preching after the plainest manner.

The troubles of Christians are but trials.

Now, what is hee now? Is hee changed? They were changed, was Paul? Doth the Elme forsake the vine, which would otherwise fall, except it bee vpheld? The child is slipt out of the cradle wherein it was laid, doth not the Mother and the Nurse runne and stoupe to take it vp?

This is perfect charity and the principal duety

especially

Perfect charity omitteth no meanes to reform mens errors.

especially of the preacher to Loue and that con
nually without interruption, to loue beyond h
desert, and aboue the demerits, good or bad of
man, and to giue our life for the brethren, eith
because they are brethrē, & that they may contin
so, or that they may be brethren, if they be n
and to loose euen our life or libertie, which is
deare as life, to win the weake, and so to for-
and become all, to saue some.

Paul omitteth none, and continueth all mea
neither bands or beuty, foule or faile, neither
nor vineger. O yee foolish Galathians, &c. T
was a rough speech, this was vineger. Breth
I beseech you: This is a faire entreaty and a
plying style. He both weepeth and singeth
them, and all to imprint a through affectio
them toward the trueth.

And in this affection he requesteth them
as he was, for he was as they were. The re
is most reasonable, that they shoulde bee as
was. For Paul was right, and they were sedu
And yet Pauls reason for that he was as
were, may seeme no true cause. For indeede
was not as they were. Yet so he saith and arg
For I am as you are.

The answere is easie and ready. Paul w
kindnesse to them, as they were to them-sel
but in the syncerity of trueth Paul requireth
should be as hee was, which now they wer
For then what need he desire them to be tha

were already? Wherefore in kindnes he was as they; in acknowledging the truth, they were once as he, but were not now as once they were, and as now Paul was.

But least Paul might bee thought to reproue them or thus to request them vpon some priuate quarrel and offence, giuen or taken, and thereby desirous to intimat that they were out of the way, with a greedy and hasty humor finding fault euen where no fault was, vnder a colorable kindnesse, hee protesteth that they neuer hurt him. Naie to shew their kindnes to him ward mutually, he also speaketh directly of their persons, how sometimes they were affected toward him, as he was yet vnto them.

And speaking of them, he agniseth 1. How they reuerenced his ministery, 2. How they loued his person, and 3. Hee expostulateth and reproueth them that they were estranged without iust occasion.

First Paul beginneth with their vertues howe they loued and reuerenced him and imbraced the truth, and thereby sheweth plainly that hee goeth to worck, and dealeth with them vpon no malice. For they loued him, and hee loued them, and for loue hee was bolde to reproue them. And this mutuall conceat giueth a good edge to his perswasions. *The affected affecteth most.*

For as in an awger or a perser the point doeth pierse, yet the handle and the haft helpeth not a li-

Perfect charity omitteth no means to reform mens errors.

especially of the preacher to Loue and that co
mually without interruption, to loue beyond
desert, and aboue the demerits, good or bad of
man, and to giue our life for the brethren, e
because they are brethrē, & that they may cont
so, or that they may be brethren, if they be
and to loose euen our life or libertie, which is
deare as life, to win the weake, and so to for
and become all, to saue some.

Paul omitteth none, and continueth all me
neither bands or beuty, foule or faile, neither
nor vineger. O yee fooliſh Galathians, &c. T
was a rough ſpeech, this was vineger. Breth
I beſeech you: This is a faire entreaty and a
plying oyle. He both weepeth and ſingeth
them, and all to imprint a through affecti
them toward the trueth.

And in this affection he requeſteth them
as he was, for he was as they were. The re
is moſt reaſonable, that they ſhoulde bee as
was. For Paul was right, and they were ſeu
And yet Pauls reaſon for that he was as
were, may ſeeme no true cauſe. For indeede
was not as they were. Yet ſo he ſaith and ar
For I am as you are.

The anſwere is eaſie and ready. Paul
kindneſſe to them, as they were to them-ſ
but in the ſyncerity of trueth Paul requireth
ſhould be as hee was, which now they wer
For then what need he deſire them to be th

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For as in an awger or a perser the point doeth pierse, yet the handle and the haft helpeth not a li-

tle, so in persuading or dissuading, when the matter is (as it were) hafted with loue, and handled with a good liking on both parts, it pierseth the better, and therby taketh an easier forth, force and effect.

And as in wax whē it is mollified and softned, first, the print is receaued with the fayrer impression: so when mens mindes are least auerse, and most wel-minded to the speaker, the speech is the deeper imprinted, and soonest preuaileth.

Paul vseth this wise way, and first hee maketh a Catolog of their reuerence, kindnes and loue.

They reuerenced him as the angel of God: and reason. For the good minister is the Angell and
Mal.2. messenger of the Lorde as appeareth in Malachie the second Chapter, and in the Reuelation in diuerse places: yea they receaued him as Christ Iesus whose messenger Paul was. Neither were they alienated from him beholding his troubles, but rather they tooke al that befell him as experiences, and arguments and demonstratiue proofes of his inflexible constancy.

The good vsage, or abusage of Gods ministers God respecteth as doone to himselfe.

And herein they did their duety. For hee that contemneth the Embassater, despiseth the sender of the embacie, as * Hanan who abused Dauids messengers, abused Dauid himselfe. And the ministery is an embacy from Christ Iesus, and therfore the Galathians did worthily esteeme Paul as Christ Iesus, and therein they reuerenced not so much Paul as Christ, euen as he who receiueth the

*2.Sam.10.

seruaunt,

seruant, receaueth the maister also. Not because he so receaueth the person of the seruant, but rather the function of the seruice authorised and warranted by the master.

In this sense as they reuerenced and receaued Paul, and that with an intensiue and passing loue, in so much as they woulde haue pulled out their eies, and haue giuen them vnto Paul to haue done him good.

When the children of Israel gaue their eare-rings I say not their eares, but their eare-rings, it was much: the eare is an instrument of an excellent sense, and their eare-rings amongst them were reputed an ornament of the eare, but the eie in respects is better, and to be preferred before the eare: the eie is the guide of the whole body, and the comfort of the life. Compare the eie with the rest partes: thy right foote or hande are necessarie members, the one is the supporter and staie of thy person: the other the executioner of thy actions: but the eie is the counseler and direction of al thy doinges, yet they woulde giue him euen their very eyes, thereby signifieng that nothing was so neere, so deare vnto them, as was Paul, as was their preacher, by whom they counted themselues happy, and blessed: and verily therein most blessed were they. Exod. 32. 3.

But see the change: their loue was as the loue of mother or sister, and their mindes as the soft wax, behold this soft wax is now as hard as horn.

And whom they counted their reuerend friende (such is the portion of Preachers) they recken their greatest enemy.

The cause is a causelesse cause, and that which should be a farther cause of a continual loue. Am I become your enemy because I tell you the truth? The sunne is offensiue to bleare-eied men. But the Galathians were egle-eyed, and cannot brook the light of that trueth, they once most delited in. The mad man hateth no man more than his keeper. The foolishmā despiseth most his careful teacher. The child abideth no man worse than his tutor. *Roboam vtterly neglecteth the true and ancient counsellers his father left. Flattering Prophets that speak of quishions to the Elbow, of wine to the tast, and of silke and pleasing things vnto the eare. *Cur opus est teneras mordaci radere vero auriculas?* Preach in generalities, thou art a Preacher for our turne and towne: or preach of matters impertinent to men of your owne vocation, it liketh you very well also: but when we beginne to open your festers, to powre vineger into your wounds by way of special discreet aduised application with the best entent to better your harts, O you cannot abide that. Yet if we powre neuer so much vineger beside your woundes into vocations diuers from yours, and persons which are absent, you say we are bould men, and men of an excellent spirite, as if you would haue vs to be bold with others, where we are not, and not

* 2 Chro. 10. 8.

Impertinent vagrant reproof of the absent, is sooner harkened vnto, than are necessary truths or needefull applications special to the presens auditory.

not with you, of whom we haue charge. For you wish that we tell the truth, mary not to you. Or if we doe, we may take vp Saint Pauls complaint and say: We are become your enemies, because we tel you the truth.

17 They are iealous ouer you amisse: yea they would exclude you that you shoulde altogether loue them.

18 It is a good thing to loue earnestly alwaies in a good thing, and not only when I am present with you.

In the third place, Pauls personal speach is of the false-Apostles, whom he neuer nameth, either not vouchsauing to name them that were vnworthy to liue, and therefore not worthy to be named: or else purposely passing ouer their names in silence, that it might appear to be as it was indeed, no personal grudge on his part.

Notwithstanding on their side, they sided it out in their riuality or procality, as I may so call it, I mean in their wooing ambitious humor they sought to bee in with the Galathians, & to be, & as wee saie, who but they. And to this end were they thus iealous & zealous ouer the Galathians, that the Galathians again might be enamored, and in loue (as it were) with them and their teaching only.

Things wel vsed being best, if you il applie them, there is nothing worse.

Paul is farre off from finding fault with Zeale, Loue, Care, and earnest Endeuours. All these are good being well vsed and rightly placed. And it

followeth of the contrary that these and the like things are too too bad being ill applied. What smelleth sweeter than the well compounded pommander? But tast of it, it tasteth bitter, and offendeth the tast. Drinck wine moderatly, it gladdeth thy heart, take it immoderatly, it giddieth thy head. Infinite are the parables may be brought in this sense.

Infinit fair in perfect trifles is a troblesome toy and no good zeale.

Zeale is good wisely used in a good matter, and that continually, and not like a fier of brush, or of a baffin of thornes, where is much crackling and litle heat, and that too for a smal time. The goodnesse of the cause maketh the goodnes of the zeale, and the greatnes of the * argument intendeth the force of our labour imployed thereupon.

* Mat. 23. 23.

* Ionas the Prophet lamented more his greene gourd than hee considered the diuastation of all Niniue. Pythagoras thought that the soul of a mã was in the life of a beane, and he was as earnest for the one as for the other. It is good to be very earnest in a very good cause, & the false Apostles were in a wrong opinion, and yet perfectly earnest, and what should we be, in a right? My principal note is, that the false Teachers thought if they could keepe the Galathians from Paul, they could doe wel enough, as the Wolfe offered peace to the sheepheards vpon condition the sheephards would yeeld vp their dogs, thinking if that could be compassed, they would deale with the sheepe afterward at ful pleasure.

* Ion. 4. 9.

19 My

19 My little children of whom I trauell in birth againe, til Christ be formed in you.

20 And I would I were with you nowe, that I might change my voice, for I am in doubt of you.

I obserued the Apostles tender kindnesse, and singuler loue towarde the Galathians, variously set forth as you see, and diuersly repeated, & in this place vnder the name of his children. Litle children who are euer cared for of their parents most then, when they they are least, & least able to care for thēselues. This affectiō was likeliest to affect them. For a man cannot giue to an other, that he hath not himselfe, and he affecteth soonest, that is throughly affected, and it must be a liue cole that can kindle the dead cole. *A regular Affectiō doth most moue affection.*

They were as deere as his children to him, and he was as carefull as their mother for them. For he was spiritually with-child of them. He was in trauell once and againe of them, once was much & again was exceeding loue. But the woman would not loose her lost grote, the sheepheard his straied sheepe, Paul his former paine and trauell. And therefore he traueleth againe with them, euen till Christ be framed in them.

This is a liuely pattern of painfulnes to bee in preachers, to be instant and vrgent, & neuer to giue ouer. But the end of our pains is, to frame christ, to impринt Christ in the harts of christians. And as no one matter in the same part of the matter receaueth *One matter receaueth but one forme, equally according to the quantitie of the matter.*

two formes: so where christ is imprinted, he is imprinted alone. For the superinducting of a new forme, defaceth the former. And the addition of the Law, abolisheth the Gospell. And as war and water cannot mixe togither, so Christ and any thing with Christ cannot meete in the saluation of man, & the impression of Moses dasheth out the inscription of our Sauior, and except the form of Christ, christians haue no forme at al, and without christ, we are but as the vnshapen Embrio, and the vnformed creature or matter without his perfection.

For helpe herein to repaire that forme, which was imprinted in thē, Paul wisheth he were present with them, and because of his absence, he doubteth the rather of their good recouery.

In our Church for the Reformation of things amisse, and for the better establishing the reformation in good and great part is made already, God be blessed therefore, & for the meanes thereof, true learned men haue written their minds, somewhat different, but yet for all that, with out al doubt, though the one part wind & twist contrary to the other, yet both parts haue this mind and purpose, to twist and make a coard, that should keepe men in best order.

But this I can auouch, and doe auer by occasion of the text, that the due* presence & residence of the good minister is the preseruation of the parish, and the absence of the pastor is the bane of the flocke. And if men were indued with Pauls affection

*The residence of the minister a most requisit matter.

fection to cary the names of the tribes and care of soules on their brest and in their hart, they would wish as Paul did to be presēt with their charges.

I know there is a difference betwixt the mere and mixt Non-resident, betwixt a party-care & a plaine security. The mere Non-resident is a rechlesse Creature. The mixt Non-resident hath pluralities of liuings, and liueth wel in his common conuersation, and preacheth, happily vpon one of them, and keepeth the better house there, where hee liueth, by reason of his other liuings.

The distinction of mixt and mere Non-residents excuseth neither.

That such a one keepeth the bigger house, I graunt, but that hee keepeth the better, if betternes be rightly conceiued, I vtterly deny. For that is syncere and good that is not mixt with euil, and he that robbeth one to pay, or to gratifie another with fuller measure, is no vpright dealer. The husband-man may proine off some bowes, that some others may grow the better and the bigger, but the case is diuerse, & euen like vnto the vnkind father that will starue some of his children, to feed one of them the fatter: & like the vnnaturall mother that will kill the rest of her children hauing many, to make one the greater heire and follier-fellow.

It were farre better that there were greater regard taken in this behalfe. But remedy this, and remedy all: and remedy not this, and I stand in doubt, I fear least the seminary and seed-men

of

of all euill may preuaile farther, than God graun they may. For the enimy euer soweth his tare then most, when the husband-man is asleepe, an
Mat.13.25. what will not Sathan doe in the continuall ab sence of him that should bee continually presen with his people, and president of their doings?

I fire not the pastor as it were the shel-fish u his shell, or like the Moncke vnto his sell. Then may be rare priuate necessities & publicke-weal causes of some absence, but the best resolution i such insident circumstances is, that the consciens assuredly knowe, that God is not mocked wit vaine excuses whatsoeuer, nor answered with pu chased dispensations vpon friuolous, false or cu sory pretenses.

Not onlie the personal presence, but a competency of experienced skil is required in the resident Minister.

Paul wisheth himselfe present with the Gal thians, to the end he might consider of circumsta ces, that hee might change his voice amongst them, that is, that hee might accommodate him selfe and apply remedy, as he should see fittest o casion.

The Phisicions counsell is good, but his pr sence is better, alwaies forprised that the Physi on be not only a good booke-man, but also a ski full and a cheereful practisioner.

Iob.2.13. Iobs frinds when they came to visite him, the sate inconsolably mute and dum, and when the spake at last, they went to work vpon true prin ples misconceaued and miserably applied.

Better such Physicions kept them away fro tha

their parishes. But the presence of that minister that hath a present dexteritie vpon all occasions, is a precious iewell, that can speake (like the good Lawyer) to the cause, that can finde out the cause of the disease, that can fitte his playsters, and apply his Physick, that can handle his spirituall instruments, that can diuide the word aright, that can breake the bread to the houshold in due season, that knoweth *molles aditus & tempora*, that knoweth how to tune and temper his doctrine, sweet or sharp, where to cut and where to supple, when to take a direct course, and where to vse as it were a side-wind by way of parable like to the woman of *Thecua, and the Prophet Nathan. *A learned carefull minister is an inestimable iewel.* *2 Sam. 24.

The Popish Sir Iohn, the ignorant curat, the sorry hind, the shame of our calling, & the bane of our Church, that speaketh Asdod or Gibberich, or any language rather than the Scriptures of God in congruent English, and in distinct harty manner to our Peoples capacities, is an vnprofitable Sir in the former respects.

Wherein notwithstanding truly my meaning is not to vpbraid any simple, vertuous godly man, that in a competent sufficiency is enabled and doth accordingly his best endeuour, but rather I lay downe and leaue this note to remember the reader, if hee bee a learned Minister, that he of al men most cary the bowels of Loue towarde his parish euen next his heart, and that hee voutsaue them his presence for whom Christ hath dyed

and

and that in such sort as he may best addresse himselfe (because he best can) vpon all occasions incident vnto his flock, which doubtles are many and of great importance, and that we deale with some particular men sometimes, as Paul wisheth to do here with the Galathians, changing his voice, and as he did at Ephesus, where he admonished them not only in general, but specially euery one of them (as occasion serued and required) daie and night continually, and that with teares in most effectual maner.

Act. 20.

In the old sacrifices, the heart and the tongue were due to the Priest, thereby to intimate vnto him, that from the heart sincerely, and with his tongue significantly he was to demeane himselfe in cases of conscience, and controuersies arising, & in scruples whatsoeuer, and as matters should be offered, so to minister present remedy, in due sort accordingly, without farther delaies. Neither is it sufficient to leaue some phisick in our parish, and go our way. Vindicianus in Austine told his patiēt, that Vindicianus did not, i. that himself being the Physition did not minister the Physick and therefore it would not woork. In the administration whereof, many circumstances and various admixtures are required: so in the Physick of the soule, so in the musicke of the soule, sundry are the receats, and diuersely confected, diuers are the notes, and much cunning requisit in changing the voice, in speaking soundely to the affecti-

Aug. Epist. 5. Marcellino.

fected conſcience. But of this, this is but a note.

21 Tel me, ye that wil be vnder the Law, do you not heare the Law?

Paul wiſhed that he might be with them, wherin is ſeene the generality of Pauls ſpeciall care euen for the congregation where perſonally, by reaſon of his Apoſtolique office, he could not be ſtil reſident. And verily the mind of a godly hart is a regiſter & a note-booke to remember him alwaies of moe matters than are expoſite to the ſight, and ſubiect to the ſenſe. We ſay, out of ſight, out of mind, and that the hart rueth not, what the eie ſeeth not. But it was not ſo with our Apoſtle.

He ſtoode in doubt of them. He wiſheth to be with them. And becauſe that could not bee, he ſupplieth that want, as hee might, by writing, by reaſoning, and earneſt expoſtulating matters to the quick with them.

Tell me.) Will ye needes be vnder the Lawe? Are ye wilfull? Doe you knowe what ye doe? Doe you conſider, do you ſee the ways you take? A wiſe mans eie is in his head. Haue ye not read, nor doe yee not heare what is written in the Law? Lay your hand vpon your hartes, and your harts vpon Gods Law, and ſpeake aduiſedly, and ſay ſincerely, Tell me, will yee be vnder the Law? Let vs reaſon a little.

22 For it is written, that Abraham had two ſonnes, one by a ſeruant, and one by a free woman.

23 But

23 But hee was borne of the seruant, was borne after the flesh, and he which was of the free woman [*was borne*] by promise.

24 By the which things an other thing is meant. For these [*mothers*] are the two Testaments, the one which is Agar of mount Sina, which gendreth vnto bondage.

25 For Agar or Sina is a mountaine in Arabia, and it answereth to Ierusalem which nowe is, and she is in bondage with her children.

26 But Hierusalem which is aboue is free: which is the mother of vs all.

Why the booke of Genesis is comprehended in the Law.

You will needes be vnder the Law: wel. It is written in the law that Abraham had two sons, &c.) But wher is that written in the law? By the law here is meant the booke of Genesis. But why goeth that book vnder the name of the law? There are many reasons why. 1. It was written by Moses, by whom the Law was conueied vnto men, & who was but a minister of the Law and of things annexed thereunto. 2. Then in the book of Genesis, expressly the Lawe of circumcision is enacted. Thirdly by sundry ceremonious rites, and typicall shadowes the people of God are in that booke trained, and legally enstructed, as namely and in speciall, by the story of Abraham and his family. Viz. by his two wiues, Sara, and Agar, and by his two sonnes, Isaak and Ismael.

In these stories euery thing is litterally true, yet withall figuratiuely is exēplified the liberty of the

the Ghospell, and the bondage of the Lawe: the condicion of the Iewes, and the state of Christians.

The mothers of Abrahams children were diuers, and therefore the one was free, and the other bond. The manner of their birth was different, and therefore accordingly the one was after the flesh, the other by promise; the one by nature, the other by special grace. Ismael was naturally borne of yong Agar. And Isaack aboue the course of nature was borne of Sara, euen supernaturally and miraculously.

By these matters are mystically implyed the two Testaments, and the one is Isaack, the other is Ismaell. The one is Agar, the other is Sara. Where note as we go: that the word (is) is taken for is signified. And so is it lightly euer in sacramentall and mysticall matters. By the free and bond Mothers and children are signified and sette forth either freedome or bondage. And you must obserue by the ciuil Law touching liberty or bondage, that it is otherwise, than by the common Lawe of our nation. By the ciuill Law it is as it is in these exampls: *Partus sequitur ventrem*: The Childe followeth the condicion of the Mother. If the Mother be free, so is the fruite of her wombe. If the Mother be bond, so are hir Children also. And bondage and freedom are resembled in these Mothers, and therefore also in their children.

(Is) for is signified.

Now (as if the Apostle should say) Tell mee.

Compare

Compare these cases, and tell me, wil ye be Agarenes? Of whether Testament will ye be? Wil ye be bond? Will yee be natural? Will yee be fleshly? And wil ye be wilful?

Ciuil libertie is of an inestimable price, much more spirituall.

In ciuil respects, what case more heauy than thraldom? What thing more precious than liberty? What? Wil ye put the rope about your owne necks? Wil you like County Egmon in the Low countries make your selues the bridge to bring in a proud lord, that shal cut your throats, or make yee slaues? Are ye so deuoted to your owne harm? This is euen to loth liberty, and to long to bee in AEgypt, and in the house of bondage. Doth any wise man but desire to be a childe in his swathes, when he is once come to perfect age? Or would the iourny-man be a prentise againe? Wisheth the Graduat that hee were in his *A. B. C.*? Would the deliuered person returne to his prison? Shall the free-man thirst after his old bondage? Shal Saraes children be so much as nursed of Agar? Tell me, shal these similitudes be verified amongst you?

This similitude of Sara and Agar our Apostle prosecuteth with an other also of mount Sinay & Ierusalem. The Law was giuen in Sinay, and receaued in Ierusalem. Sinay is in Arabia far from Ierusalem, and Sion which God loued.

Agar is Sinay. (Is) marke againe that phrase. Agar which kept such a stur in Abrahams house is by signification Sinay, where the Lawe was giuen

giuen in wind, thunder, lightnings, and in much terror. But Ierusalem is the Church of God, which could tell how to expound the Law of God in Christ, and howe to vse for a time the ceremonies, & not euerlastingly to enhamber themselues with them, beeing once deliuered from them, by the comming of our Sauior.

But were not these false Apostles euen from Iury, that abused these Galathians, glorying in the name & title of Moses and of the Lawe? And did not Ierusalem hir-selfe play Agars & Sinaies part, pretending the Law and refusing Christ? True, and therefore the Apostle distinguisheth, and sheweth that there are two Ierusalems, the one which then was, and was * answerable vnto Agar and to Sinay, the other is from aboue & the mother of vs all.

* συστοιχεῖ.

At the first, the former * Ierusalem of these two was as the second. And many excellent things are spoken of her, but how was shee changed from hir-selfe? She was not she that once she was, euen the epitome, pattern and glory of Gods Church: but now hir wine is turned into water, hir siluer into drosse, hir Temple into a den of theeues, hir City into a lodge of murtherers, & hirselfe of a mother is become a step-mother, & Ierusalem is translated as it were into Arabia, or Sinay out of Arabia is brought into the land of Palestine, & made the very metropolitane City of al Iudea. And Agar, there hath gotten the vpper-hand of hir Mistresse.

* *Hierusalem diuersly taken.*

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Agar is Sinay. (Is) marke againe that phrase. Agar which kept such a stur in Abrahams house is by signification Sinay, where the Lawe was

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giuen in wind, thunder, lightnings, and in much terror. But Ierusalem is the Church of God, which could tell how to expound the Law of God in Christ, and howe to vse for a time the ceremonies, & not euerlastingly to enhamber themselues with them, beeing once deliuered from them, by the comming of our Sauior.

But were not these false Apostles euen from Iury, that abused these Galathians, glorying in the name & title of Moses and of the Lawe? And did not Ierusalem hir-selfe play Agars & Sinaies part, pretending the Law and refusing Christ? True, and therefore the Apostle distinguisheth, and sheweth that there are two Ierusalems, the one which then was, and was * answerable vnto Agar and to Sinay, the other is from aboue & the mother of vs all. * συστοιχεῖ.

At the first, the former * Ierusalem of these two was as the second. And many excellent things are spoken of her, but how was shee changed from hir-selfe? She was not she that once she was, euen the epitome, pattern and glory of Gods Church: but now hir wine is turned into water, hir siluer into drosse, hir Temple into a den of theeues, hir City into a lodge of murtherers, & hirselfe of a mother is become a step-mother, & Ierusalem is translated as it were into Arabia, or Sinay out of Arabia is brought into the land of Palestine, & made the very metropolitane City of al Iudea. And Agar, there hath gotten the vpper-hand of hir Mistresse. * *Hierusalem diuersly taken.*

Wherefore this olde Ierusalem is not any longer the Ierusalem of God, or the naturall mother of his people.

The other Ierusalem is described, 1. To be from aboue. 2. To be free, 3. And so be a mother, indeede the mother of vs al.

That sayeng of Cyprian is in euery mans mouth, that he who hath not the Church for his mother, cannot haue God to be his father. It is a good sentence. For he that is not a childe of the church, is not the child of God. The whole church is the spouse of God, and euery beleeuer is a part of the spouse. And euery one, as in some respects, he hath the resemblance of a child: so in some considerations he may receaue the name of a mother, according to the proportion of duty, whereunto he is called. For the whole church doth the mothers duty by some of hir principall members: as Paul did the mothers part in traueling and being with child with these Galathians, & yet Paul himselfe was a child of the vniuersal Church: and he that is not a member of this mystical body, is none of Christs, the head, nor of GOD the Father of all.

And God as hee is the Father of all things generally by his creation: so more specially he is the father of vs his children by regeneration, whereby we are ascited into his Church, and incorporated into the body of his chosen. But this is performed from aboue, but yet in the lap and wombe

of

of the Church, and by the meane of preaching, by the helpe of sacraments, and such like benefits of motherly care and prouision in spirituall maner.

And as the good mother doth conceaue and beare hir children, and doth * nurse them too: so doth the Church nurse hir children also: and that with the syncere milke of hir two dugges of both the Testaments, I say, syncere, as being neither mingled with water, nor marde with soute, nor burnt to the pan, but * most syncere. It is hir part to offer it so: and it is your duties so to receaue it so. * 1 Sam. 1. * 1 Pet. 2. 2. * ἀδολον γάλα.

Wanton children and vnwise lust after and had rather eate chalke, dirt and baggage, cerimonies, rites, traditions and such like stuffe. But these are but false appetites. The true mother and Church will debarre hir children of such foode.

This our mother is a free woman, no Berta, not bond as Agar was, and such as is the mother, such are al hir childrē. For she is not partialy fond vpon some of hir children more, than vnto some. Such then is the state of Gods Church, euen a house-ful of Isaakes; Sara & hir litle-ones: Ierusalem, yea a heauenly Ierusalem & hir free children. Not that Ierusalem, that thē was, & now is not, but a free city which was from the beginning, & is from aboue, & for euer, the mother of vs al, the chosen of the father, the elect of God, and the Catholicke Church.

1 The Romish stepdame chalengeth these priuileges, and layeth claime to this motherhood, euen as truly as the harlot before Salomon made title to the other womans child, whē she had stifled hir own, and had rather the child should be diuided a-sunder than she would seeme to loose hir pretended title. And so our mistres of Rome, had rather al christendom should be diuided & rent in peeces, than that shee should not seeme to bee that which shee is not; the œcumenicall and catholike mother of al the world. Yet 1. shee is Romish, and how can shee be Catholicke? 2. Shee is too too ceremonious: she cannot be free. 3. She holdeth by the visibility of the place, and therefore is not from aboue, as our mother is, which is most 1. Catholicke, 2. Free, and 3. Spirituall.

1 King. 3. 22.

The Church of Rome is not the Catholicke Church.

1 Will you that I examine this womans claim a litle? The Romish Church is but a particular Church, if yet it be a Church: and if shee be a mother, she is a mother in the Churches behalf at Rome, and not the mother of vs all. Paul making mention of our generall mother, hath not the least reference in the world to Rome at all.

As Augustine saith, touching the Donatistes that would compasse Christs kingdome within the territory of Africk, *Ager non est Africa, sed mundus:* so we tel the Papists: the fielde of Gods Church is not included, neither in Africk, nor Italy, nor in places annexed and tied necessarily to any one place vnder heauen.

It is a speciall error of the wicked to put confidence in places more in some, than in some, & that with great contempt of some places, whom they will not like, or doe not loue, or cannot fancy. *A local conceit in cases spirituall is a mere fancie.*

The * Aramites being conquered in the mountaines thought, that some speciall gods were protectors of the mountaines. *1.King.20.23.

* Balaack caused Balaam to change his standing twise, as if the effects of blessing and curling stoode only, or rose only out of the places. *Nomb.22.41.

How disdainfully speak our aduersaries, as the Iewes did of Bethleem and Nazareth, so they of Witenberg, Tigurine, and Geneua, and of *Rome so proudly, that any indifferent man may soone discerne the spirit of Antichrist, & the tunes of hir that sitteth as a Queene and mother of spirituall fornications vpon the seauen hils, and being but a particular place, challengeth to be the Catholicke Church of Iesu Christ, and mother of Christians. *Brist. Replie to D. Fulke. Pag.120.

But doe not men call the Romane Church the catholicke Church? Indeede they call themselues so, as Iezabel called hir selfe a Prophetesse to teach the trueth, beeing in trueth a vile witch to seduce the people, and to make them to commit fornication. *The motiue of Names.*

The minister of Sardi had a name to liue, but he was dead. In the Gospel Ierusalem is called the holy city then, when she had polluted hirselfe, and became profane.

Bad names fained vpon men by enimies, proue nothing. And good names shew a duty of doing, they proue not the doing of duties. The Romane Church should be catholike & sound in the truth, she cannot be catholcike for direction of the truth in all the world, necessarily she, more than other places. For God that accepteth not persons, accepteth not places. If things went by names, Paul should haue bin an arch-hereticke, & his enimies should haue bin the friends of truth.

Act. 24. 14.

Our * Countriman Robert Pointes thinking this motiue of names able to moue mountaines, and desirous to haue themselues fairely cleeped and vs skornfully by a name reproched, and specially for that wee are commonly called Protestants, either wilfully or witlesly abuseth & corrupteth the woordes of Scriptures to his foolish purpose, and saith: * *Quos protestantes illi audire nolebant*. In the 2. of Chronicles the PROTESTANTS, forsooth, would not hear the prophets which God sent vnto them. In which few words (saith Master Pointes) the malice of our chiefe Protestants of our daies is manifestly prophesied of, and plainly described. And this he voucheth to be an admonishment both in name, and conditions expresly of their (the Protestants) extreme malice and stubburnes.

* *To the reader. Robert Points in his Testimony of the Real presence.*

* 2 Par. 24.

Of such motiues I doubt not, yee haue good store, as * Miles Huggard Queene Maries hosier, bodged vp to your hands. But I had thought that

* *The displaieng of Protestants in prol. P. 2.*

that the name of Protestants had not beene so ancient, and we gesse the bookes of Chronicles were not written in Latine so expressly to hit vpon the name of Protestantes, and we take that the matter you alleadge, is a flat story of the present fact, & not a fore-prophesieng of a future euent. And we tel you, and by occasion of your fallifieng (master Pointes) we tell the woorld you haue told a tale of a tub, of the man in the Moon, and of Protestants of your owne making.

How and when the Name of Protestantes came first vp.

May it please you (brethren) to bear with me, and in a woord I shall shew you both why we are named Protestants, and what the name of Protestants meaneth in that place of the scripture. For Master Points is quite beside the Text.

In the yeare of our Lord * 1529, after sundry debateings precedent for the reformation of things amisse, and some agreement accorded vpon in that respect, yet it was put in the head of the Emperour how to deuise for a contrary course to be taken in a meeting at Spiers. Whereupon the Princes of Germany were constrained to frame, & did frame out their lawful Protestatiō. A thing vsual and known in euery common court to protest against the iniquity or nullity of proceeding. So did these Pieres, Princes & Nobles of Germany & others associating themselues in so iust a cause concerning the honor of God and glory of his name. Whereupon the name of Protesting and Protestantes was not vnwillingly accepted

Sleid. Com. lib. 6.

of al who misliked disorders. And so it became a common appellation vnto this day. And this is the true original, or short and plaine narration to the demaund and motiue for the name of Protestants.

Now for the allegation of Points his Scripture (and so may I cal it, for the scripture it selfe is to another sense) and if his grammer would serue him but to conster the woordes, he would soone haue seene his palpable error.

Verily, the meaning is, that God sent his Prophets, and his Prophets went and protesteth the wrath of God, but there were (not Protestants) but there were that would not giue eare to the protestations of the Prophets, *quos Protestantes, illi audire nolebant*. There were, that would not hear the Protestants, and these Protestants were Gods Prophets. And hence if we would trifle in names, we might make a faire shew by the name whence foolishly he seeketh our vtter shame. But it is too vaine a labor to argue of names good or bad, the one way or the other.

Religion goeth not by Names.

But backe againe to our purpose, what euer we are called by you or otherwise, are you called the catholick Church? Who calleth you so? Your selues. We doe not. But suppose you were so called. Thinges goe not by names. For then, as the country-man saith, we should haue no Wood-hens, for all the birds of that kind are named and called Wood-cockes. And were he not then

proper wise man, that woulde ground his reason vpon common speach? This were good for your Popes, who hauing ill fauored faces, and wrie-mouthes, and woorse maners, and yet when they can gette and clammer vp into the Papacy, they change their names into words of flattering signification.

But you see names are not forceable proofes, neither against others, nor for themselues, either for the goodnesse of their verie Popes, or for the Catholickneſſe and Motherdome of their Church.

2 Secondly as the Romane Church being at the most, when she was best, but a Church, and therefore not the Catholique whole Church, so Rome as she is now, she is too seruile a dame to be the Mother, of those who are free, and freed in christ. She is too Ceremonious, too Slauish, too Peeuish in her Ceremonies, and God which hath abolished his owne rites, must needes abhor her trinkets which seeme to some faire, and greatly adorning, and gratifieng all, like the Iuy about the Tree, which in the ende will be the death of the tree it embraceth.

The Rhomish dame is too ceremonious to be the free Mother.

What are hir Duckings, Beckings, Fiskings vp and downe, apish Illusions, infinit, endlesse, and purposelesse Obseruations, with terror of Conscience, and trouble of mind, onely occupied and set on woorke with friuolous wil-worships, and fond conceats in euery thing to draw men from

Col. 2. from a solid and sound vnderstanding of the substantial points of true deuotion? Touch not, Tast not, Handle not, Eate not, Marry not now, but when we appoint; not you, but you whom we permit, and al vpon pain of damnation & peril of saluation, in as many as misse the heauenly hestes of holy Rome. Is this the spirit of Christ, pacifieng our minds, or rather intangling our soules with so many wind-laces?

Iohn 4. 23. The true worshippers worship in spirite and truth. And what spirit is there in these and these like toyes? There is no substaunce, no truth, no graine, but all chaffe in these eares, in these fillyfollies. No maruel if Bristow require in Christians not the spirit of truth, but the spirite of obedience: but of what Obedience? To what? And whom? If men were but meanly directed by the truth, it were impossible they shoulde so obediently delue and dig, and so grouelingly serue in the mines and misteries of slauery it selfe. Wherfore becaule Rome is not Catholicke, becaule Rome is too too be-spanged and set about with Ceremonies vnfruitfully, therefore she is none of our Mother, nor we her children.

Reply to D.F. Pag. 119.

3 The Catholick Church is not locally tied to any territory. Both for the consideration of Catholicisme, and also for that shee descendeth FROM ABOVE, and is by grace, and holdeth not of any place, and looketh vpward, and seeketh those things which are aboue, and setteth hir affections

The motiue of the visibility of the Church.

fections on heauenly things.

There is much adoe about the VISIBILITY of the Catholicke Church. May I tary you now in lifting somewhat more that question a while? Paul describeth the Church to be from aboue, spiritually, by speciall fauour, and reflecting againe vpward in inward hartines and requisite dueties.

Our aduersaries seeke hir on earth, and require hir to be liable to the ey, and locally visible, and that in Rome as Hierusalem was in Iurie, where God for a time was best known.

We speak of the catholique Church * which is the society or company of all the Saints of God, of al times and places, the whole body whereof cannot bee seene, nay the meanes whereby any part of the Church is made a part and continueth a part thereof, is secret, inward, and inuisible: and the certainty thereof is an article of faith, and not obiect of the ey sight. *Credo Ecclesiam*, not *Video Ecclesiam*. I beleeue that God hath a chosen Church, and that the Lord knoweth who are his, though I discerne it not by sense. For the glory of the Kings Daughter is from aboue, and it doth not, but shall appeare to euery one who be who.

* *The Catholick Church properly taken, what is meaneth.*

Wherefore visiblenes to be seene is not necessarily of the nature of Gods chosen. Notwithstanding men being chosen of God, and coapted into the number of his Saints, of duety must not conceal

Visibility is not of the Nature, but of the duety of the Church.

conceal what they are, but publikly, openly and in a visible order euery man according to the proportion of his calling is to keepe and retaine a seene and a sightly exercise of his profession.

And yet times in places may go so hard, that a man might seeke and not finde an euident face of true professors in publique maner, as in the daies of Elias, when he complained that he was left alone for ought he knewe. Wherein I note that Elias knew not of any moe, if you wil, of no moe Prophets: for what if wee graunt to that our aduersaries sorry cauillation, that Elias was left a Prophet alone. What? As he knew no moe prophets beside himselfe, so he was hid from the sight of others, and no man knew what was become of this Prophet. Then was the Church left without a Prophet to see too, and where was then the forme of a Church visible, keeping hir outward orders in apparent aspectable shew?

The complaint of Elias discussed and vrged.

* *Stapl. de doct. Prin. l. 2. c. 13.*

Master* Stapleton and the rest shift in this case, but shifts will not serue. They except, that if it might be thus in the kingdome of Israel, yet the Church was visible enough in the tribe of Iudah. This is but a poore shift. For Israel was not so bad sometimes, as Iudah, and Iudah no better than Israel. And euen in the dayes of Asa much about these times, when Aza came to the crowne of Iudah, Azariah telleth the King, that if God be sought after, he will be found; but if he be forsaken, he wil forsake euen Iudah too.

2. Chron. 15. 2

And

And when Elias fled out of Israel, hee fled not to Iudah, as knowing whither to goe, and where to ioyne himselfe in the society of a visible Church, but passing by the confines of Iudah, he left his man in * Beersheba, and himselfe fledde into the wildernes, and there complaineth, that he was left alone?

* 2 King. 19.3

And least this complaint may seeme only to be the affection of a watery eye, and of a troubled mind that could not discerne that which might be discerned, and so not to bee stoode vppon by vs, that so much alleadge it in this cause, obserue that God in aunswere to Elias told him that he had reserued 7000 to himselfe, and our aduersaries to shew that Elias complaint was imperfect and vntrue, they vrge this aunswere of the 7000 reserued: but can they marke withall, that God saith, he had reserued them to himselfe, not in the sight or to the view of Elias? For Elias lied not, but God kept them to the secret knowledge of himselfe.

And can they yet farther mark for an vnaswerable answere to their oft * replyed and * multiplied triumphing cauillation, that when we (no doubt) vnduely force this ensamble for the inuisibleneslle of the Church, yet euer this (they say) was but matter that touched Israel, and the ten tribes, but Iudah and the whole Church it did not concerne, I say, can they mark that the * holy Apostle Saint Paul vseth this very ensample

Sander. visib. monarch. Pag. 207. & P. 295.

* Rom. 11.4.

to

to the very same purpose that we doe?

For the Iewes seeking their owne righteousnes, missed of Gods righteousnes: and though they hard the Gospell, yet they gainesaid it, and were a disobedient people, and therefore God refused them, who at first refused him.

Whereupon the Apostle questioneth in effect thus as I take it: Did God reiect his people? And were they reiected? And were the people that once were his people, now no more his people?

His people and his Church, in sense and signification is al one. If God had no people, he had no Church. But he had reiected and cast off that his people, where was then his Church.

The Apostle aunswereth himselfe one way for the future time by receauing in of the Gentiles, and another way for the present time, that albeit the Iewes were cast off, yet God had a Church. What, a visible Church? No, but he had a remnant, and that remnant, where euer it was, was his Church, and that Church was secret, seen and discerned only of God, and this Church and remnant was exemplified (saith Paul) by those secret 7000 reserued by God inuisibly, as in the daies of Elias, so was the state of the Church thus inuisible, and so shewed and expounded to be by the Apostle and by this very example of Elias time. What say ye? Is it not so?

Questionles our aduersaries see as much as we tel them, but euery mā must fetch his light at

their

their candle, and therefore their light must needs be a blazing star, and their Church not only a visible Church, but a visible Monarchy withall. *Romes visibilitie is but a sightly mart of Religion.*

And they seeing that God is lesse bound to them than to Iudah and Hierusalem, and that if Ierusalem might be eclipsed, much more might Rome, and therefore they say that the Church in Israel was invisible, but not in Iudah.

But why is God more linkt to Rome than to Israel? Wel, Israel by their own confession might, and did loose her beuty, and Paul alleadgeth that for the secretie of the whole church reserued to the sight of God, and not vnto the eies of Elias.

And al the Scripture is plaine that Iudah did sometime iustifie her Sister Israell in sinning more excessiuely, than did shee, and that God was not bound to keepe either the one or the other in his visible seruice whether he would or no.

Of al the places where God hath been chiefely worshipped, principally in Scripture are named three: Bethel, Silo, Sion. A word of euerie of these.

Bethel is by interpretation the house of God, and Bethel was the gate of heauen, and in Bethel was the ladder whereby the very Angels ascended and descended from God vp and downe, notwithstanding euen in Bethel Ieroboam set vppe the goolden calfe. The matter was goolde, the charge great, the entent faire, but the calfe was an idol, the intent was irregular, beside and against *Bethel.*

Hosi 10.8. gainst Gods word, and so Beth-el became to bee Beth-auen, and of the house of god was made the house of iniquity, and the ladder of discention into hell it selfe.

Silo. Concerning Silo, Iosue placed the arcke there, where it remained 300. yeares: but sundry enormities arising, and when Hely once suffered his youthfull sonnes to rome at riot to the great reproch and shame of Gods sacrifices, what ensued? His sonnes were slaine, the Arcke was taken, Hely brake his necke, the place was a desolate place. For the Lorde forsooke his habitation in Silo where he dwelt among men, hee refused the tents of Ioseph, and his seate in Silo.

Psal. 78.

Sion. Touching mount Sion and Iuda, God indeede more singularly chose him a seate there, because he had a fauor thereunto, he loued it, and therefor he chose it.

Dauid prouided brasse, iron, stone, wood, and timber, Dauid defraid siluer, and much gold, toward the fabrick of a place for God, but Dauid man much according to Gods owne hart, yet Dauid was not the man that shold make out and perfect that frame.

But Solomon by name, the Prince of peace and the man of rest, expressly in the worde of God vnto Dauid was the wise man that was appointed to this woorke.

And when the temple was built, the Lord mi gloriously appeareth to Solomon, & with his pr

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lence sanctified the holy place, and spake vnto Solomon on this wise: I haue heard thy Prayers: I haue hallowed thy house, which thou hast built to put my name in it for euer, & my hart & mine eies shalbe there continually.

Yea to say generally of the whole citty, many glorious and excellent things are spoken of thee *Hierusalem.* ô Ierusalem. The Prophets taught in thee, the ofspring of Dauid raigned ouer thee, the fore-fathers of blessed memory, and linage of beleeuing Abraham were thy cittizens, al the godly sacrificed there, and the sacrifices were commanded of God, and continued from Moses time.

No priuilege of any value, nor promise of good thinges was anie way defectiue, or wanting to that place, whereunto no place was comparable vnder heauen, it beeing the very pledge of heauen it selfe, and the onely place where the God of heauen delighted most.

But lo, the ofspring of the first man Adam, who when he was in honor was as a beast, & fell from his innocency, and became a foole, and was disobedient, and therefore was turned out of paradise, and the earth for his sake cursed, that was made good a little before, lo I say the children of Adam, and Sonnes of a sinfull Parent, euen the inhabitants of Ierusalem become like their first father, and abusing the Lords kindnes, they suppose that the Lorde was in-loue with the walles of their Cittie and Temple, and sitting

securely vnder the sommer bower of this conceit, though they committed Robberies, Murders, Adulteries, Idolatries, worse than AEgypt, though their Prophets taught lies, and their very childzen gathered sticks, and their weomen kneaded dowe to make cakes to sacrifise to the Queene of heauen, yet they thought that they, the spouse, they could not be diuorsed, hee would not plucke off that precious ring from his finger, suffer the girdle of his loines to rotte, tread his own crowne vnder his feete, abhor his inheritance, forsake Hierusalem, plow vp Sion, and refuse the Temple.

He could not, or hee would not. Nor? The Prophets forewarne the contrary, and namely Ierem. 26. Ieremy, that except they repent, that god would turne their blessings into cursings, & make that blessed citty (otherwise beeing the praise of the world) the extremest curse, and the very shame of nations.

The Iewes could not beleeue it, but the Iewes felt it in the end, and feele it to this day, and euer since the two shee bears Titus & Vespatian ruinated their citty, famished their people, wasted their land, and made hauock of all, they are a vagabond nation in the eies of all the world.

This is an vndeniable verity. And that which fully fell vpon them at the length, fell vpon them as well for their former as their latter sinnes in forsaking their Lord, in polluting his Temple,

in

in defiling the priesthood, in killing the prophets, in one word, in diuorsing themselues from God, and in breaking themselues from the stock of the naturall oliue, whereinto they were engrafted, & so of a people became men that were not Gods people, and of a church became no church, much lesse the visible Church of the liuing God, and yet God still had a remnant, but this silly secret remnant proueth not the visibility wee dispute of.

Wherefore when no shifting can possibly put off the euidence whereby we shew, that the shew of the Church is not euer in sight, and that the clamorous cries, ô the Temple, the Temple are lying words, and will not serue their turne, and that the true Church may be eclipsed, as in the daies of Elias, expressly, 1. By the prophets deposition, I am left alone, 2. By the answere of God, I haue reserued 7000. To my selfe. 3. And by the exposition of Paul: that the church was brought to be a secret remainder; when nothing wil help indeed, though Sanders set a faire face, and a big looke vpon the matter, yet he, master Stapleton, Eisingrinius & the rest that haue dealt in this argument, are fain to come to this point, that albeit the case might be so with Ierusalem, & was with her in the end, yet since the propagation of the Gospell it cannot be so with Rome, and Rome cannot, shee cannot be remoued, shee cannot, not cannot in congruence of hir own dewty, or likelyhood Ierem. 4.

lihoode in opinion conceaued once of her, but possibly she cannot be deuorsed at al.

Let vs hear one of their own beasts bray out such bold sounds in his owne voice. Bristow in his reply, or rather in his fumbling confused hoge poge to D. Fulk hath these words: The synagog with her Hierusalem might be and should be diuorsed. But the Church of Christ with her Hierusalem (which is Rome if you haue any sight in the Actes of the Apostles) shoulde neuer, nor neuer might, nor may be diuorsed.

Brist. replie Cap. 8. Par. 2.

For our insight in the Actes I haue said sufficiently before. And against the church of Christ we haue no quarrel. But the Iewes might be diuorsed, we take your confession and it is true. Yet you oppose the church of Christ to the condition of the Iewes. We tel you, though the externe fact of the Iews be gone, yet in Christ there is neither Iewe nor Gentil, and as most notoriously the nation of the Iewes fel away, and the Gentils were receaued into their roome, so yet when they were receaued, they were accepted, not as it were another Iewry, and that to the end that locally God might be serued among the Gentils with a newe erection of an other Hierusalem which should be Rome. No. Rome is too narrow a room for the church of God, neither wil God be so locally worshipped as when he was onely known in that one corner of his owne choise.

Supra. Pag. 70.

* Psal. 2.

I cannot tell what to say to these fellowes.

The

The Iewes were beguiled, but the Romanistes are bewitched. The Iewes might seeme to haue more cause, but verily shee was lesse presumptuous, than are these Romish louers. Ieruſalem had many promises: Rome hath not one, no, no one more ſhe thā the leaſt borrow, village, or hāblet amongſt the Gentils. Rome is praiſed in hir youth I graunt, yet no otherwiſe than other * churches, but that Rome that was, is not the Rome that now is. She was a chaſt virgine while ſhee was young, but hir old bones now are rotten and putrified with innumerable fornications, and her praiſes in hir higheſt honour were neuer comparable to Hieruſalems eſtimation. Why? Peter taught in Rome. What then? Chriſt taught in Hieruſalem. But Peter was martyred in Rome. And what of that? Chriſt ſuffered at Hieruſalem. And I take it the death of either is rather is the ſhame, than the praiſe of the places. But where, in what one place not only in the Actes, but in anie place in all the Scripture is Rome termed the Hieruſalem of the Church? Or why is god bound to a viſible Church now made vp of the Gentiles more than hee was to the Iewes? for to ſpeake of Peters rotten chaire at Rome, is a roming vagrant imagination.

Rome hath no more promiſes than the borrow of Abington.

1 Theſ. 1. 8.

Nay, are not the promiſes of God made with the ſame couenantes of duety, and with the ſame condicions and prouiſoes of forfeiting our eſtate, like as did the Iewes, if we ſhal do, as they did?

The ensamples of the old Testament are warnings vnder the new.

If God forsake Bethel, is that nothing to Silo? Or if God forsooke Bethel and Silo, is that to be neglected of Hierusalem? Or if Hierusalem, Sion, Silo, and Bethel be all forsaken, is this not to be regarded of the Gentils? Cannot, shal not, may not, the church made vp of Gentils with her Hierusalem, which is (pardy) Rome, be diuorsed? May she not, can shee not, shal she not be diuorsed?

If Sem shoulde bee thrust out, and Iaphet admitted, were this no enstruction to Iaphet? Or why are the * ensamples of former times written? Or is God the God of the Iewe and the God of Israel to take vengeance where they sinned, and not on the Gentils? Or brake hee off the naturall Olive, and will he spare the wild? And to whom by name were these last words written? Were they not written to the Church at Rome, where she stoode in case then to be broken off, which is a word equiualent and of like meaning to the word of diuorsed?

* 1 Cor. 10.

Rom. 11.

I graunt shee may crie out the Church, the Church, the visible Church, the Mother-Church, and yet the Romish papacy is but a lying strumpet, and a harde stepdame to the true members of the Church of Christ, and this is the mystery of iniquity sitting in the Church, or as Saint Austine saith: *In templum Dei*, for and in steed of the church, and is not the Church, but an Antichristian company, so that the visible brag and

Aug. de ciuit. Dei lib. 20. c. 19

and shewe of the Church is not the Church, and that 1. Is one point in this question, and 2. The other point was that God is not bound to a visibility at all, and for both points wee haue shewed sufficiently. For for that of the inuisible case of the Church, the complaint of Elias is pregnant, and then that numbers bearing the name of the Church, and bragging of the Temple, are but lyars, is prooued by the Prophets and Scriptures to haue beene exemplified euen in the best places, and whereof in special Rome hath a fair warning by the Apostle to the Romanes.

We doe not deny, but professe and thank God therefore, that hitherto since the ascention of our Sauiour, the little mustard seede hath growen to that height, that the litle birds haue made their nests therein, but the puttock, the kite, and birds of cruel kind haue come to their nestes, and dealt hardly with the small foule, yea they haue taken their places, and their owne possession, and that vnder faire pretences no doubt. And the Church and kingdome of God, being of condition as the waters of Siloe at the foote of Sion, running softly, shee maketh small noyce, when shee receaueth great iniury, yea euen when the Stote & Otter haue taken vp their lodging in her tree. Mat. 13.

For if we reuolue such stories of ancient time as but scriueners and writers could afford vs when printers were not, and while no enemies wanted, yet shall we find that the spawne of here-

sies was infinit, and to this day we see the number of infidels are without number, & alas what discerning could there bee of some one graine, or two in comparison amongst so much chaffe?

Reuel.3. At such seasons, when the whole church, as the Church of Sardy, had defiled her clothes, that is to say, that outside, and outward sight and shew of her selfe, might not Bertram in Germany, Hus in Bohemia, Sauonarola in Italie, Wicleue in England, Armochane in Ireland take vp almost euen Elias complaint, that they were left alone? And this was an old course of most ancient time, to see the church brought to a narrow strait and a low eb.

In the dayes of Noe but eight persons were left when the flud came. In the time of Lot he alone and a few of his were saued when whole fiue cities were destroyed, and as Elias complayned that he was alone, so Micheas stoode post alone against foure hundred, who were called Prophets as well as hee: and if then, as many tymes else, man should haue be-taken himselfe to the most visible number, should he haue done well?

But you say in the new Testament, euer ioine to the most that professe the name of Christianity, and you cannot misse.

* *The motiue of multitudes.* Indeed, I know that the * Motiue of multitudes and generalities is linckt in with the demaund of the visiblenes of the Church. For euer the mo, the more visible. And you thinke you ha-

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the greater number, and the maior part, yet how long you shal keep them, God knoweth, but therfore you argue, that the truth should be ouerborne with the number of your voyces, and the visiblenes of your glory, because your pomp is great, and your number many, and the waters innumerable where the whore sitteth.

Giue me leaue a litle, and pardon mine vnaccustomed length in these quarrels of great importance: for as I wish to open the very truth, so would I not willingly pretermit their pretenses of truth for maintenance of error.

While they run alone, they are euer foremost, and when they buz into your eares, and you heare no man but them, what maruell if they seduce them that are ready to be misled?

When Actius an old Poet plaied on the stage, he pleased euery man very wel, when hee pleaded at the bar, he neuer got cause, and being demaunded the cause thereof, his aunswere was, that on the stage, hee made euery mans part, and no man spake, but what he deliuered them first, and gaue to euery one his due, as himselfe thought best: but saith he, in the pleading place, I cannot carry it so away. Mine aduersary replieth, opposeth, aunswereth, and sifteth matters so, that I cannot bolster vp a bad cause as I would, but it will be controlled. *Actius the Poet.*

I needs not apply: our aduersaries when they plead alone, they please fond recusants: when they plead

plead in writing, it wil not prosper, as in the present question. For though the name of the church be honorable, yet when the spiritual nature therof is enquired after, when it is knowen what is ment by hir Motherhoode, to what condicions shee is bound, and to what straites she hath bin brought and may be againe, then our aduersaries cannot tel whither to turne them, to proue a visible toylity necessary euer in determinate places.

At length with much adoe, being forced to forsake the practise of the old Testament, they flie as you haue hard to the promises of the new Testament, and finding none for Rome directly (notwithstanding Bristows brag) they claim the promises generally made to the Gentils ful fondly for Rome, being but a particular member, and infer that vnder the new Testament the number of the professors shal be mo, and therefore more visible, and that most and euer in Rome. That they shall bee moe, they proue by the nert verse we meane to proceede in, which we will take along with vs and so go on.

27 For it is written, Reioyce thou barren that beareſt no children, breake forth and crie thou that traueleſt not. For the desolate hath many moe children, than shee which hath an husband.

First before wee treate any farther the question, consider the text a while to our own comforts. In the first of Samuel, Anna the mother of Samuel

muel, had a louing husband, but a long time shee endured the reproch of barrennes, and her sorrow was thereby greatly encreased, and hir soule grieued. 1 Sam.1.

But in the ende God respected hir, and made graunt to her petition, and gaue hir a sonne according to her earnest desire, and thereupon she brake foorth, and said that her hart reioiced, her horne was exalted, and her mouth enlarged.

The calling of the Gentils a most comfortable doctrine.

This case was a priuate case, but the case and state of vs Gentils was a generall matter, and Iewry was sometime the fruitful mother, and as Anna, so were the Gentils the barren woman, and that without an husband, but at length Gentilisme now altered from Gentilisme, and ascited into fauour, and accepted of God through his grace, the Lord opening her womb, this barren woman hath beene a fruitfuller mother than shee that bare manie, in so much that sundry places euery waie most vnlikeliest for any fruite at all, much lesse for plenty in great abundance, hath borne a greater haruest than groundes in sight more batsome, and of greatest likelihoode.

And here (dearlibeloued) let vs neuer forgette the daies of our calling, and the times of our happines, and the infinite goodnes of our God, who hath passed from his olde owne people, and hath gone ouer many and mightier nations than the kingdomes of England, Scotland, Denmarcke, Sueueland and other like cold countries, & hath

causeb

caused their corck to sinck, and our yron to swim, and hath powred his dew euen as well beside the fleese, as vpon the fat fell, and hath made our bitter waters as sweete as the sweetest, and hath effected that the very barbarous outplaces of the woorld are become as fertill and as fruitfull for truth and godlines as many nations else far richer and likelier in the eies of mã. And this is the cõmon ioy of the Gentils in general, but nothing special or proper to Rome and Italie. But doth not this general blessing proue a generality of multitudes, & do not multitudes proue a visibility & an ocular, & an ey demonstration of a Church?

The motiues of multitudes *and of the Churches* visibility *iointly handled with due answere to their chiefest cauils.*

Now for the nature of multitudes must be spokẽ, as likewise of the visibility of the Church, as being a question winding in it selfe continually in the same debate. Euery church and congregation (for there is not an hears-breedth difference in the two woords) whether it be made vp of the godly, or cõpacted of the malignant, it cõsisteth necessarily of a number, & euery number, though some nũber be a greater multitude than som, yet euery nũber is a multitude, so that without a multitude, no church, no congregation good or bad can possibly be. And therefore it is a forrest of folly when controuersie is of the church, to deuolue al to one sole man, holding in pretence but from Peter as from one man. Notwithstanding albeit a church is a multitude congregated, and so may be visible, yet simply a multitude being gathered in most visible

ble maner doth not euidently argue the goodnes of the multitude, or that it therefore is the visible Church of God. Mark.

The church of God is a chosen people called out of the world, called by God, constituted in the couenant, and professing the faith. These whether they be 1. Moe, 2. Or few, 3. Or of equal number, so they be a number, it skilleth not.

1 A little before the deluge and drowning of the old world there were moe bad than good, for al flesh had corrupted his waies. Gen. 6.

2 But in the Arke after-ward there were more good than bad: only Cham was perfectlie naught, and in the rest, though a smal companie, consisted the Church of God.

3 Under the parable of the 10. virgins in the Gospell the number is euen, so many and so many, fiue wise, and fiue foolish virgins.

Wherefore either the plurality or paucity or parity of numbers, the moenes (as I may so speak) the fewnes, or the euennes in numbring is no true note, no sure argument, demaund, or motiue, any way to weigh downe the matter. Nay rather if we shal goe to numbring the professors by tale, & not to pondring the truth of professions, we shal make a faire hand in Gods matters.

In the cause of married priests* Paphnutius being but one, was against a whole councel, and preuailed with them. *Soz. lib. 1. c. 23

Against the heresie of Arianisme, while Liberius

Theod. L. 2. c. 16 rius stood, he stoode in a manner alone, and he * alone defended Athanasius, and where Constantius obiected to Liberius that he an od man, and only alone, the least part of the world ποστον οἰκουμένης (as it were) vpon a singularity he by that meanes disturbed the quiet peace of the whole woorlde οἰκουμένης εἰρήνην τοῦ κοσμοῦ, Liberius answered him wel, and if he could haue kept himselfe answerable to his answere, it had beene better, but he answered wel, *videlicet*, that the woorde of faith was not of right to bee diminished or lesned in credite because of his alonenes in the cause. For (saith he) euen of old, there were but three alone, that withstood the kings edict, meaning Nabuchodonosors commaundement, which the three children would not yeelde vnto.

ὁλατοῦσαι

In which story, I plainly note the * vniuersality of the error, without al controuersie al-most al the Bishops not only of the East, but also of the West whether by force or by fraud relented and consented thereunto, yea euen Liberius himselfe; was brought to that bent as I haue shewed before. And I ask, first the faith was in Liberius alone, and when he yeelded, where and in whom was it then to see to? And now can you think that it is good going euer with the most? And that the most must needs be best? And that it cannot chuse but bee so, at the least vnder the newe testament?

*Vniuersalitie of error. Vide Pigg. Hier. lib. 1. cap. 6.

You see it far otherwise in this very ensample

and

& that Liberius for answere to Constantius motiue of multitudes replieth that his loneneſſe marred not the cauſe, & for comfort thereof he reſpecteth the ſtory of old of the three children who were left alone, not denying, but comparing time with time ſaid that if it might be with the church nowe, as it hath beene with her of oulde time, κατὰ τὸ παλαιὸν. *The Pope refuſeth the motiue of multitudes.*

But you call vs to our text: the barren woman hath mo childrē than ſhe that bare many. This text toucheth: doth it not? If ſhe haue mo than many, belike, ſhe hath very many.

Compare the number of beleeuers that were in Iewry, and the numbers in Chriſtendome, and queſtionles the calling of the Gentils ſurpaſſeth innumerably. Yet this maketh nothing for ſette numbers in a viſible forme here in this, or that place euer.

And compare the whole world and the church together, and as the Church is better than the world, ſo worldly men are mo than are not onely the true members, but then the externe profeſſion of chriſtian faith. Shal I argu thus? Theſe are many, and beeing many, make a viſible countenance, *ergo* they are therefore the beſt, and beſt to bee truſted? No. But rather of the twaine the maior part, *ergo* many times and moſt likely they are the worſe part. *The greater part is not neceſſarily the better for goodnes is not made of quantities.*

The Church of Chriſt is a little flock, a flocke and therefore many, but a litle flock, and therfore a ſmall

a small many, and finally respected, and though many are called vnto, yet fewe are chosen, and the Church is a chosen company effectuallie called, and euen the outward calling and profession is not imbraced of the more part. For the way is narrow, and fewe take this way, but the broade way is trodden of euery foote, and it is a beaten path, and soone discerned and seene of all, and followed of most.

1 Cor. 1. 26. *κλῆσις. ἐκκλησία.

See (saith the Apostle) consider your calling, not many wise, not many mighty, not many welthy. If not many of these, *ergo* surely not many at al. For the wise, the mighty, the noble, and the wealthy cary long traines after them.

And as it fared thus in the first entraunce of Christianity, and for sometime after, yet it was somewhat better in processe, and yet returning againe to the condition of the first beginning, the wayning will bee like the wering, and when the sonne of man shal come, shal he find faith, but euen scant and scant, as it were an Oliue or two in the outmost bowes after the gathering, or as a grape here and there after vintage, or as a slender gleaning after harueste?

True. But there are similitudes and parables much sounding to the contrary, as that the Church should bee woonderfully populous, and that not only in comparison to the Iewish estate, but in it selfe it should be as 1. A Tabernacle 2 the sun. 2. As the city on the high hill, & 3. As the 3 cand

candle on the table al in sight, and 4. If any man would seeke the Church in the wilderues out of sight, *nolite exire*, it were sinne to go after him. 4

Sirs, so you say, and huddle vppe places together at your pleasures, but with litle truth, and euer to least purpose in special for your Romane mart, and visible monopoly; whither you inuite al the merchants of the world to come and buy of you.

1 In order to answere these your fairest objections: you say god placed his tabernacle in the sunne. His tabernacle is the Church, the sun doth signifie a visible clearues, and therefore euer you require a clear aspect for the Church. And that it may not be said, that you suckt all this out of your owne fingers ends, or as it was said of him: *Solus enim hoc Ithacus nullo sub teste canebat*, you alleage Augustine, and that not in one place alone, but in sundry, as in *Psal.* 18. *& Epist.* 166. *& contra literas Petil. Lib.* 2. *Cap.* 32. *Whether the Church be a tabernacle in the sunne, and how.*

We haue heard you oppose, will you heare vs answere? 1. First, a false translation may corrupt a text, and doth not make a text to fit a purpose in commenting without a ground. Undeniably the Psalm treateth of the wonderous works of god, and namely that God made a tabernacle for the Sunne in the heauens, and not that he put his tabernacle in the Sun. 2. Secondly Austens so vsing that translation which hee had doth but allegorize. And allegories without other euidences

are but conuenient allusions, and no probatiue allegations, & that by Austines owne iudgement,

3 *Epistola* 48. 3. Thirdly Austen disputing against the Donatists, argueth a visibility when it was, and which might be, against the Donatists, who necessarily woulde driue the Church to corners, and hide her vnder a cloke, and bury her in one hole of the worlde. 4. Fourthly, I might

4 obserue that which Austen himselfe obserueth, that at the most, the Church is called but a tabernacle, a moueable tent, & no fixt permanent house, but a tent, a tabernacle, now placed in Silo, as it were in the Sunne, and sometimes in Mispa an obscurer place: which thing Austen himselfe ob-

August. in Psal. 10.

5 serued, and knew wel-enough. 5. Fiftly, metaphors & borrowed speeches, such as these are when the Church is likened to the Sunne, to the City on the hill &c. They are true according to the distinction of some happy times, and not at all times alike, come what come shall, for an euerlasting continuance. Yea occasions may happen when the Sunne may change into darckenesse, & the Moone into blood, the one may blush, and the other be ashamed.

In the Canticles the Church is compared to the Sunne, to the Moone, and to the Starres, but saith Austen, when the Sunne shal be darckened and the Moon shal not giue hir light, & the Stars shal fal from Heauen, *Ecclesia non apparebit impiis persecutoribus vltra modum sæuientibus*, the church

Cant. 6. 6.

sha

shall NOT * APPEARE by reason of the exceeding cruelty of her persecutors. And then according to Austens iudgement, where wilbe that visibility of a Tabernacle in the Sunne, when the very Sun in his tabernacle shal be darckened?

* *Aug. Epist. 80*

2 The * second obiection of the Citty vpon the Hill, that cannot be hidden. * CAN-NOT is here taken for Cannot in dewty (*Id possumus quod Iure possumus*) not for an absolute impossibilitie. For the highest hils may bee sometimes hid with mistes. And our Sauiour spake those wordes to his Apostles, whom they most concerned, and they prouue a proportionable duty in others, but not a very performance of such duties, when they who should dwell in the hils, either come down & build in the valleys, or els are driuen from the hils, and constrained to fly into vaults & dens & secret places. Our sauior that said they were the city on the hil, said also they were the salt of the earth, but he putteth the case, that if the salt lost his saltnesse, then wherefore is it good? So if things alter, & keepe not their course, their duety is shewed by these termes, and not their doings. If Libanus turne into Carmel, or Carmel into Libanus, they haue altered their first nature. For Libanus was a wood, and Carmel a fertill pasture. But in processe of time, woods become pastures, and by the iust iudgement of God, the best pastures are turned into barren heathes. So hils are made valyes, and vallyes may bee eralted, and the verie

* *The Church a city vpon a hill.*
* Can-not, *in what sense.*

house of God built on mount Sion, may bee and was made a den of theeues.

The Church a candle on the table.

3 The third obiection of the candell in the candle-sticke set on the table, suffereth the like answere. For if the clear burning candle become a snuf, as if the white Nazareth should become a black Aethiop, the case is the same, that was of the high City, that had cast hirselfe headlong from the mountaine.

And againe, it is to bee remembred, that the candle and light of the truth, and true Church is not alike lightsome to euery ey, and no man seeth the light of the house, but hee that is in the house. *Solem non nisi sanus videt.* Augustine in Psal. 47. The bleare ey cannot abyde the light, the blind seeth not, no not in the sun.

Againe the Apostles were as this candle thus placed, therefore are they also who are nothing Apostolick, are they the light of the world, the candle on the table? I deny it.

If bees become drones, because they were bees, shal they brag of their first being? And yet waspes make combs as wel as bees, but waspes make no hūny, & therfore there is no sweetnes, no sauor, no taste in this bragging & shew of auncient progenitors and titles without answerable duties, and goodnes according.

Go not out into the wildernes, spoken in what meaning.

4 The fourth cauil is, that there is no going out into the wildernes to enquire for the church. In the 17. of Luke our Sauior being demanded concerning

concerning his kingdome which is his church, he answereth first generally that it cōmeth not with obseruation, which may bee explicated not to be with sumptuous preparation, and costly manner after the vsage of earthly princes. Al which strōgly reproueth the pompe and stately brauery of Rome. Then men shal not say of a certainty and of a local necessity, Lo here, or lo there, as if gods Church were necessarily either in the wildernes or any where else. For the kingdome is not hung as a painting vppon walles, or builte vppon the sand of multitudes, or else conueied into the wildernes whence it cannot come foorth when God would, no we neuer said that Elias was alwaies so in his caue, and could not come foorth, May the kingdome of God then when our Sauiour answered, was offered them, and was amongest them, and should haue beene inwardely receaued of them. For the throne of Dauid belonging spiritually to our Sauiour, was no earthly conceat, no local matter, no corporall respect with a necessary respect, heere or there, either in the desert, or in any place els, but may bee here, and maie bee there, but neither heere or there of pure necessitie, but as God will without obseruation of circumstances, and therefore without a pluralitie of numbers, or localities of places, or visibilities of set persons. The kingdome of God commeth not with obseruation.

And farther, as it came not so, when it first

Shal Rebecca ride, and Isaack go a foote? Gen.24.64.

came, so shall it not ende in such beuty as popery requireth, and why should it? The spouse is not better than the brideman, the members than the head.

When the child went into Aegypt, Mary and Ioseph went with it. And the woman in the Reuelation which is the Church (whereof there is a plaine prophesie) shee was driuen by name into the wildernes, and we ought as occasions shal be offered by the prouidence of the Almighty with patience to suffer our selues to be framed conformable to our Sauiour in the daies of his fleshe. Who beeing looked on with a fleshly eye seemed contemptible, and to be despised, verily without *forme or beutie to see to: that is, without al visible estimation.

*Esai.53.3.

And as for our selues in the last times, we are plainly foretold that there shal bee a defection, and that religion shall bee mystically defaced vnder faire pretences, and that when Christ shall come, he shall scant finde faith on the face of the earth, and what careth hee for a painted visibility of faithlesse hypocrites?

God might vse the papacy to the benefit of his Church, though the papacy be not the Church.

Where notwithstanding euen in the mids of such, God may haue and hath had, and hath no doubt many secret ones, yea God can vse such hypocrites to the benefite of his Church, as a man may vse a bussard to hatch him haukes, though when the hawkes bee hatcht, the bussard mislike and beate them most, that are best of wing, and

soare

ſoare highest both for integrity of life, and ſoundnes of doctrine, but the very hawk in experience can tell in time that the buſſard as their naturall dame neuer laid the egs from whence they came. So in popery albeit wee and others ſome-when externally receaue the ſacrament of baptiſme amongeſt them, or ought that good is elſe; yet inwardly beeing regenerated by the ſpirite in the blood of Chriſt through the mercy of the Father, and comming to riper yeares by true knowledge out of his holy word, we know, that we were baptized though miniſterially by them, yet by the prouidence of God, not into the partiality of the Romiſh faction, but into the communion of the vniuerſal Church, ſo made, no members of Rome, but of Chriſtes body, to ſerue him, not in a ſeruility of Iewiſh or apiſh rites, or in the viſibility of a Church pompt, or in the particularity of any place, but in the true liberty of a free people, and in the generall lap of his choſen, which in this world is hated and ſpited moſt, euen of them that much pretend to loue her moſt. But this loue is perfect hatred. And this hate palleth al hate that is begun in hypocriſie, and continued in the greateſt villanie that euer was heard of ſince the beginning.

In cõſideration wherof, euen as Naomi in the booke of Ruth, when it was bruted that ſhee was returned out of Moab, the citizens of Bethleem ſaid, is not this Naomi? Who anſwered: call me Ruth. 1.19.

not Naomi, which by interpretation is beuty, but cal me mara, which is bitternes, cal me bitternes, cal me not beuty.

When she went into Moab constrained by the famine in Canaan, shee went out ful, with conuenient wealth, but in her exile, her substance was spent, hir husband deseased, her two sonnes died, and shee was left a poore widdowe, rather Mara, than Naomi.

Semblably while the church, or rather a part of the catholick church is in the peregrination of this miserable world, as Naomi in Moab, what wroonges are sustained on euery side? And sometimes those that should play the husbandes part, deale woorse with hir, than others who yet deale not wel.

*Reuel. 12. She bringeth forth, as it is figured in the *Reuelation, with paine, and the fruite of her womb, yea the most part of her children become an vncomfortable generation. Scant Ruth, euen a few & those many times most vnlikely, as the daughter in Law, followeth & accompanieth Naomi to the euerlasting home and heauenly Canaan.

Doth not this story suffer this application, and may not the Church, euen in places claiming by the name of the Church, the Church, cry foorth and say, ô cal me not Naomi, but cal mee Mara: cal me not beutie, but cal me bitter: call mee not a visible Monarchie, a glorious multitude, a beutiful hierarchie, a braue prelacie, and a Ro-

man:

mane papacie, a galant tabernacle placed in the cleareſt Sun, no cal me as the tents of Cedar fair indeed within by ſpiritual comfoꝛts and graces of the holy Ghoſt, accompanied and made vp of the ſoules of the iuſt and righteous men, euen of the ſonnes of Sara, and the childꝛen of Ieruſalem which is from aboue, but this beuty is altogether inwarde, but outwardly theſe tentes are black, both which the imperfection of humane frailnes, and moſt by the blacke repoꝛtes, and bad dealings we are daylie defaced with in the woꝛld, and in opinion defamed. O call not this condition generally Naomi, ſpecially to the outward view, but cal it bitternes, foꝛ it is bitter in deed, if there were not, as it were, ſome Elizeus meale to ſweeten the pot withall. But hereof as occaſion ſhall ſerue, euen as by occaſion of the two mothers, thus much hath been ſpoken. Now look we vpon their childꝛen. *The true beuty of the Church what.*

28 Therefore, brethren, wee are after the manner of Iſaack children of the promiſe.

29 But as then, he that was borne after the fleſhe, perſecuted him, that [*was borne*] after the ſpirit, euen ſo [*it is*] now.

30 But what ſaith the Scripture? Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhal not bee heire with the ſonne of the free woman.

31 Then, brethren, wee are not children of the ſeruant, but of the free woman.

The

The comparison betwixt Ismael and Isaack distinctlie considered.

The Church as it is likened by the Apostle to Abrahams wiues, so also is it to Abrahams children, and so in Gods Church appeareth also as plain a difference as before viz. 1. In their birth. 2. In their affections. 3. In the right of their inheritance.

1 Albeit Ismael, and Isaak both came from the loines of Abraham, yet as out of one seede, the solid corn and slender chaffe arise, so was in them two great odds, much according to the ground wherein the seede was sowen, according to the diuersities of the wombs, & according to the temperature of the regiõ, indeed, according to the blessing of God, and the grace of his promise. A dry slip to take roote, a deade wombe to conceaue was more than strange, and the only worke of the almightie. Whereof before.

2 Their contrary affection, is descried by the open persecution not obscurely offered. And as it was in the letter of the story so once, so is it stil. For this enmity was not ended in their persons, neither was this a priuate case, but a type of a farther matter. And in them was represented, in the one the malignant Church, and in the other the Church of God.

Whether Ismaels mocking may be properly termed persecution.

Here it may bee questioned whether Ismael indeed did persecute Isaake or no. In the booke of Genesis God visited Sara, as you haue hard. Sara in her, and hir husbands old age conceaueth and beareth a sonne. When the child was borne, he is in con-

in conuenient time circumcised, named and weaned, and the father maketh a great feast, which when Ismael saw, hee much scorneth at his brother Isaak.

But was this such a matter? Or doth euerie frump come within the compasse and nature of persecution? In cases, the virulency of an adders tongue, the poyson of lips, and the contradiction of railers, and table-talkers, and bitter speakers greeueth more than the wounds of a sword. But yet there was more in this story than so.

He seeth his father liberal, the mother ioyfull, the childe made of, and the promise performed, and yet he imagineth hee can defeat all: and therefore hee scorneth, & setteth the promise at naught, and maketh a May-game of the Lords purpose: and this being rightly considered, and laid to hart there can be no greater persecution whatsoeuer. This cutteth deepe, and poysoneth as it cutteth. A man were better be flead with Bartlemew, or sawed asunder as Isay, or broyled on a gridiarn as Lawrence, than tolerate the reproches of impiety. Pharoes bricke, or Phalaris bul, that is, the extremest persecution, is nothing comparable.

In the booke of Iudges Sampson suffered the enticements of Dalila euen to the boring out of his owne eies, but when the Philistines were not content therewith, but would needes send for Sampson to make them merry, and in him sporting ly Iudg. 16.25.

tingly to scorne the Lordes strength, you knowe what followed.

2 King. 2. In the 2 of Kinges it may seeme at first sight, but an vnmannerly prancke of young vntaught thinges, to vpbraide the Prophet: Goe vp thou bald bate, goe vp thou balde bate: but the greeuousnes of their punishment may easily enforme vs of the waight of that transgression.

Wherefore the mocking of a Prophet, the illuding the promise, the vpbraiding of the strength of the Lord, the scorneful out-brauing the saintes of God, as when they say, Come sing vs one of your Sion songs, or, There is no helpe for Dauid in Dauids God, or as to our sauiour, If God wil saue him, or, let himselfe come downe from the crosse & saue himself. These are the sorest persecutions, and the most insufferable sufferings that can bee suffered. Wherefore Ismaels open throte and vnsauery breath, his scorning head, and scoffing spirite was a very persecution, there is no question therein.

The matter of Succession. Now for the extent of persecution, did it liue & die in their persons? Our aduersaries would fain holde and maintaine by succession the goodnes of their religion. I knowe they knowe, that they cannot shew neither orderly beginning, nor vnbroken continuance for the matters we charge them with. But coulde they prooue a prolonged race, what then? *Must we then seeke our faith in the Romish converts?

* *Hard. detect. Pag. 217. a.*

Cain

Cain killed Abell: so did hee; so doth he still. Ismael mocked Isaack: so doth he euer since till this day. Persecutors draw after them a long taile, and descent of a continued line in euill. Wherefore succession is no firme argument to inferre their errors, or to infirme our truth. The wicked haue it most, the good may misse it manie times. What did it profit Cham that he was the sonne of Noe, or Absolon that holy Dauid was his father? Learning, Wit, Eloquence, muchlesse godlinesse, goe not by descent in a right line. *A scrole of names is a sory proofe to proue a truth in doctrine.*

Aristippus was a fine cunning Courting Philosopher, which may better beseeme Philosophy, than Diuinity, but his sonne was a very loute. Demosthenes was most eloquent in the graueſt kinde, but his Sonne was too too rude. Cicero was both wise and eloquent, and yet his son was a very sot. Ely of himselfe, except in cockering vp of his children, was no euill man, but his Sonnes degenerated, and were as the Sonnes of Belial.

Naturally man is naught, and therefore a natural succession in persons cannot be good by nature: and which is to be noted, succession in the place, and in the room of predecessors addeth no sanctity and holines. Numb. 32. Behold you are risen vp an increase of sinnefull men insteede of your Fathers. Behold likewise the pleasant valley of Sodome was changed into Surphur, Salt, Pits of Brimstone, and the like stincking matter. O ye generation of vipers, saith our Sauiour Numb. 32.

to

to the Pharisies who sate in the place which God had chosē, reproouing them both because they were vipers, and because they were a generation, euen SVCCESSIVELY a venemous race.

The motiue of Antiquity. Pa. Supra. 42.

Againe our Aduersaries claime by antiquitie, but doe you not see the elder brother persecuting the younger, the elder brother killing Abel, the elder brother selling young Ioseph into the hands of strangers? And euen so is it nowe, as it was of old. But of this Motiue more before.

And note also, that it is the lot of the best, both to bee interrupted 1. in their continuance, while the badde produce out whole generations, and then 2. to be the youngest in their beginnings, and lastly 3. to be euil intreated euen of their brethren.

3 The thirde difference betwixt the children which I obserued, was the right & the obtaining of their inheritance: wherein is set forth, that the bondwoman by name with her brat for their intolerable brables at the last were shut out of doores and cast, as it were, out of the the Arke of Abrahams family.

Cain complaineth & findeth fault that he was as a rough stone cast out of the hande of God to bee a vagabond vpon the face of the earth.

Agar also and Ismael (of whom we speake) betoke them to their portions, but such portions as *Gen. 21. *soone spent, and in the anguish of soule they were a cōfortlesse couple, and cried out for want which was a pattern of farder distres. For thou

the chaffe for a time growe in the field, and rest in the mow, and lie in the flower in greater quantity than the good graine; yet after fanning time the chaffe shalbe cast out into the fire, and the corne shalbe receaued into the Lordes euerlasting garners.

While they were in prosperity, who but Agar against Sara, Ismael against his brother, the Iews against the Gentils? The chaffe exceedeth the corne, and the corne seemeth to be but chaffe. But that day is neuer intirely faire that endeth in a wette raine. Ismaels scoffing iollity commeth to nothing. Isaac obtaineth the promise, and tarieth with his father, and inioyeth the inheritance, and Ismaels pleasureable waters of many frumpes, and sundry delights runne all into the salt Sea & receiue a bitter end, and onely Isaac inioyeth that inheritance.

Now looke ye to it (saith the Apostles exhortation) of whether Testament, of whether Hierusalem, of whether Mother, of whether Mountain, of Agar or Sara, of Sinay or Sion, will ye be? Will yee bee Ismaelites, or Isaackes? With Moses or Christ alone will you Christians hold? Will you tarry in the house, and inioy the inheritance, or be cast out of doores?

CAP-

CHAP. V.

1 STAND fast therefore in the liberty wherewith Christ hath made vs free, & be not intangled again with the yoke of bondage.

2 Behold I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man which is circumcised, that hee is bound to keepe the whole Law.

4 Yee are abolished from Christ whosoeuer are iustified by the Law, ye are fallen from Grace.

5 For wee through the spirite wait for the hope of righteousnes through faith.

6 For in Iesus Christ, neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by Loue.

The happy condicion of a true Christian.

THE case of a christian man standeth thus. The horror of death, the terror of hel, the suttle of sinne, the frailty of the flesche, the might of the world, the power of Satan haue naught to do with him. For why? the fauor of God, the comfort of the spirit, the merit of the son, the force of faith, the nature of hope doe swallowe vp all those

mer enimies, and terrible inuasions.

For are we not a royal race, children of choice, sons of the promise, inheritours wt Isaack, a freed and a free people, manumitted from the Law, and set at liberty by Christ? Whom the sonne freed, they are free without question. Iohn.8.36.

The apostle hath inculcated this heauenly doctrine both in plain words often, & likewise by sundry parables, as also by certain special euentes in the family of Abraham, and thereupon he willeth the Galathians to bee wise and courageous to maintaine their liberty, to stand to it, yea to die in the quarell. A million of liues were well lost in such a cause, and yet not lost, but well and wisely laide forth.

This liberty is no humane freedome, as from the Turkes Gallies, or Spaniards Mines, or such like Aegyptian Slauery, but a liberty of conscience from a spiritual thrall and euerlasting damnation.

The purchase of this liberty, as wee say, cost what water: nay, my brethren, it cost the shedding of the precious bloode of the sonne of God, and of the Lord of glory, and therefore stand to it (saith Paul) quit your selues like men, loose not this liberty, entangle not your selues with the yoke of bondage. There is little reckoning made of me. But say that I Paul tolde you, that, if you bee circumcised since the date of that ceremony is expired, and with the entent to ioyne the Lawe with *Christianitie is not made as Lincy-Wolsey, of diuerse masters.*

christ, which your false teachers bear you in hand you ought to doe, say that I said it, and you shall find it so, that Christ cannot profitte you, and that thereby you are euen abolished from Christ, and fallen from Grace. For as the Oke and the Olive will not growe in one hole, so hee that leaneth (as Iohn did) vnto Christ, must renounce Moyses Lawe, and onely cleaue to Christ, and to his grace alone: For as Sara and Agar cannot dwell in one house, so the liberty of christ, and the seruility of Moses cannot rest in one hart.

*1 Sam. 5. * The Philistines by force may bring the arke of God into the Temple of their god, but the arke and Dagon will neuer agree, and our patches and out-worne ragges are not suitable to his scarlet weed. His new wine will haue newe bottles, and *Ioh. 19. 41. his wine will not be mixed, and as his sacred * body was laide in a monument, where neuer man was laide, so his person is there receaued, where nothing is receaued but his person, and he that is a Christian is nothing but a Christian: hee is a not Iewe and a Christian, but hee is a Christian.

Act. 26. 29. Agrippa in the Actes was induced to become almost a Christian, but (almost) contented not Paul, and Paul wished, that all men were christians, not almost, but altogether so. For he that is not altogether so, is in no part so. There is no *1 Cor. 1. 13. * diuiding with Christ, neither yet of the Lawe. For the Law requireth all or none.

Because

Because Paul would not ouerbear them with his owne name and authority, he sheweth withall abundantly that the natures of the Gospell are contrary & cannot agree. And that the rite of circumcision vnder the law, requireth the obseruation of the whole law, & so the false Apostels taught them but the obseruation of the whole Law was impossible, yet vpon a suppolal. If it could bee obserued, then fare-well Christ, and fare-well Grace.

But vers. 5. The spirit enstructeth our hope not to trust in our selues, but teacheth vs to expect a righteousnesse thorough faieth in Christ. Which faith verse 6. knoweth no difference betweene circumcision and vncircumcision, for christ is the sauiour of al that beleeue in him thorough faith. And because there were euen then at that time false motiues concerning names of thinges *equiuoce* and doubtfully termed, which indeede were not answerable to their appellations, Paul describeth for our better vnderstanding, how we shall knowe a true faith, to wit, by the operation thereof by loue. Faith is a faith which woorketh by charity.

This Paraphrase is plaine and sensible, and might suffice, but that Master Stapleton and papists wil not suffer the plainest scriptures to passe without their obscure glozing and endlesse corruptions. Instead of [*which worketh*] he saith which is wrought by charity. For he telleth vs vpon

* *De vniuers. Iustificati. doct. lib. 8. cap. 29.*

his knowledge in the greeke, that the verbe (*operatur*) *in græco habet sensum passiuum, non actiuum*, hath a passiue sense in greeke, and not an actiue. This passeth. And not an actiue?

Henry Steeuen incomparably better skilled in the tongue than master Stapleton, in his great [a] Lexicon saith that in the new testament, ἐνεργέω is found also in the actiue signification, and in the Epistle of Saint Iames ἐνεργουμένη δέησις is effectual operatiue and actiue praying: is it not? And your Latine translation is [*operatur*] which is actiuely taken we gesse. And dare you presume to forgo the same, directly against your own trusty decree, in that respect? But you may doe what you list, to mainteine your fancies.

[a] *Tom. 1. col.* 1231.

Iam. 5. 16.

But let vs followe you, and see what reason may lead you to think that Paul should require faith *wrought* by charitie. And by the way be remembred that your selues dare not so translate it. For though your Rhemish men in their notes iumble about that your meaning, yet their text is beside the text, and they translate it, as wee do viz. That it is [*faith which worketh by charitie*] and not, which *is wrought by charitie*.

But now consider if Paul would haue charitie work vp faith, and faith to be wrought vp, and to be perfected by loue, to what purpose were this speech but to ouerthrowe the whole tenour of his former endeuour? For hee sheweth that we are not iustified by the Lawe, and namely there-

not by circumcision, least by the admission of circumcisiō, we should become debters of the whole Lawe, both morall and ceremoniall. And if you marke, loue and charity by reason of the large extent thereof reaching euen to both the tables, is called the perfection of the Law: so that in requiring Loue, he should also exact the whole Lawe, which hee purposely laboureth to exclude in the case and action of iustifiyng, and therefore verily Loue is not the worker, or former of faith, but faith alone iustifieth, and this iustifieng faith actiuely worketh through loue, stil I say, not in the act of iustifieng before God, but in the actions of good liuing in the world. But thus Maister Stapleton you can set men a worke to confute these childish babies of fro-warde wrangelers.

7 Ye did run wel: who did let you that you did not obey the truth?

8 It is not the persuasion of him that called you.

9 A litle Leauen doth Leauen the whole lump.

10 I haue trust in you thorough the Lorde, that ye wil be none otherwise minded: but hee that troubleth you shal beare his condemnation whosoeuer he be.

11 And brethren, if I preach circumcision, why doe I yet suffer persecution? Then is the slaunder of the crosse abolished.

12 Woulde to God they were euen cut off which doe disquiet you.

Leuit. 10.9. In Leuiticus Aaron abstained from wine for the time hee sacrificed, whereby was insinuated the great sobriety, and marueilous discretion is required in them who are to deale in Gods affaires. And as discretion is requisite, so is diligence necessary, and courage needeful. All these vertues were in Paul in the highest degree. Wee haue found it so, and so haue obserued them not once, nor twise, but sundry times as we haue gon along.

The Galathians ranne wel, Paul cheerefullie encouraged them in that race. There are stumbling blocks of offence laid in their way. Paul seeketh to roule them aside, or else helpeth them to ouer-stride them. And to that end he reacheth them his hand, nay his hope and hands (no doubt) helde vp to the Lord most earnestly in their behalfe.

Iacob neuer tooke the toile to obtaine to wife either of Labans daughters, that Paul taketh to wedde & marry the Galathians firmely to Christ, to whome they were espoused.

But there was, 1. some secret leauen to season them in a contrary doctrine, 2. & likely there was one a more notable troubler of them, than the rest, though they were 3. many, who much disquieted these Churches.

The least part of the leauen of 1 Of the leauen Paul willeth to beware, euen of the least part thereof. Men make smal reckoning

koning of smal sinnes, yet the least sorte, sorfiteth the whole lease. The litle leaking may drown the ship: one litle pinte of vineger marreth a pipe of wine: a litle leauen sowreth the whole lumpe, and causeth it to swell, and neuer leaueth till it haue brought the whole lumpe to be of his own nature, viz. to be of a soure, pouting, and proud condition. *quarrelers is ouer dangerous.*

2 An example hereof may be euen hee whom Paul scriketh at, he who perswaded them contrary to their callings, who was that notable turmoiler of them. Of whom Paul saith, who euer he be, there is a higher than he, there is a iudgement seate hee cannot decline, but shall and must abide the verdict that God will giue vpon all such.

3 Of this man & generally of the rest which purposely made a conciision, and a rent in the Church of God, like vnruly fish breaking the net, and disordering all, Paul wisheth in respect of gods glory, & the Churches commodity, that they were euen cut off. A heauy wish. But a necessary, when priuy lurckers, and whispering corrupters are otherwise like to contaminate all.

Wo to them by whom offences come. And yet there must come offences, there must be heresies, and there shalbe enimies: heresies to try our faith, and enimies to proue our patience.

And while the wind bloeth but into the house, there may be meanes to keepe it forth: but when it is bred in the house, and while the contention is *Inwarde contention worse than outward persecution.*

within the womb of Rebecca, the contention and strugling is felt with a most sorrowfull feeling, & who can abide it?

And yet lo, herein is patience, and herein is great wisedome, patience in praying to God, and wishing of him that he would take his own cause into his own hand; wisedome in prouiding remedies conuenient, according to our callings.

If any man be giuen to contend, wee haue no such custome in the Church of God: if any man be like the Salamander that liueth and liueth best in the fire, I say in the fire of vnnecessary strife, which is not, certainly, which is not taken from the Lords Altar, truely for mine own part I cannot but say, and pray, ô my soul enter not into such Councels.

1 King. 18. 44. Elias seruant sawe a litle clowd, as it were mans hand at first, and afterwards the heauens wart thicke and blacke and clowdy, and a great storme ensued. I can not prognosticate what stormes may come (God be thanked euer who hath graunted so long a calme) but if they must needs come, and cannot be diuerted, which I most wish, then I pray God they fal vpon that sea, and vppon those troublesome waters, from whence they rise.

Browne the schismatique. I wil not so speake in clouds, but that you may know whom I meane directly: In deed I meane the man whose opprobrious pamphlets, I take some of you haue, or haue seene: I meane Brow-

the

that shameles reuiler of our Sacraments, a railer at our ministerie, that saucy reproocher of the state and Parlament by name, and the very diuider, as much as in him lieth, of the body of Christ, which is his Church.

Marke what I tel you: the nature of schisme is euer to hunt after, and to enter the places where religion is most planted: and because the affections of weomen are great where they take, the old Pharisie, the cunning Iesuit, the peeuish Schismatique alwaies inuade widowes houses, and young wiues companies, specially of the richer sort: and when deuotion hath fore-possessed their minds, either the one way or the other, then come they with their intemperate heate, inflaming the aire prepared already so, that it may be incensed. *The nature of schisme where it entereth, and what means it vseth.*

And as these men feed these weomens humors, so these weomen fill these mens purses, and they gaine more by schisme, than they coulde by vnity, and to that ende in steede of true preaching, of sound doctrine, onely certaine debates impertinent, are handled among a sort of the infirmer sex, and the regiment and ordering of euery thing are demurred and decided priuatly in places, where some one woman or other can finde the husband inclineable, or else where the woman is benterous & wil and doth giue, giue (for they cal it giuing) largely to heare of these matters, & of these only. And within a while the open Church is refused, & *Gaine by schisme.*

secret

secret conuenticles taken vp, charity is broke, & a
is turned to an eger sharpnes of speech sometime
against preaching at Pauls, Reading in towns
or studieng in Vniuersities, & generally against
the whole order of this Realme. This is a secret
louring Leauen, this is not as Elizeus meale t
sweeten the bitter, but as gal added to the swee
to make it most bitter, and like a rosted Onnio
cut and laid open, ready to take euery euil sent i
the house, where it can finde the least suspicio
thereof.

*Articles agreed vpon &c. anno 1562. Artic. 20.

If there be any imperfection amongst vs, as I
am sure there is none vrged as an additament t
Christ, and the * Scriptures which were a case t
vp in: but if there be any in other matters, shal th
corne say, I will not grow but in the fielde whe
no weedes growe? I will not heare them, whic
teach well, and which teach all the trueth in faith
but not al the truth which I coūt truthes in othe
respects? And therefore brag and vaunt, I had r
ther defie al and liue alone.

In the body there are wertes and deformitie
of diuers sorts, some may bee cut off with ease, o
with no great paine: othersome seeme to bee d
formities and be not, but in the eies of some, an
yet if they were, I say not, better a mischiefe tha
an inconuenience, but better an inconuenience
than an intolerable mischiefe. And these schismes
these angry biles, these insufferable plagues will
grow to an intolerable mischiefe, if they be not cu
off

off (as Paul wisheth) or some other way qualified and asswaged. But this much by the way and vpon iust occasion.

13 For brethren yee haue beene called vnto libertie, only vse it not as an occasion vnto the flesh, but by loue serue one another.

14 For al the Lawe is fulfilled in one word, which is this, thou shalt loue thy Neighbour as thy selfe.

15 If yee bite and deuoure one another, take heede least yee bee consumed one of another.

16 I say walke in the spirit, and ye shal not fulfil the lusts of the flesh.

17 For the flesh lusteth against the spirit, and the spirite against the flesh: and these are contrary the one to the other, so that ye cannot doe the same things, that ye would.

18 And if ye bee led by the spirit, ye are not vnder the Law.

The Galathians as they were to recognize the state wherein they were placed, and the condition whereunto they were called, and therein to liue & die, & to stand to that: so yet because licentious men may soon abuse the liberty of the gospel, Paul deliuereth foorth a caueat, and maketh as it were a circle, least men take an exorbitant, and a wandering course in the waies of their saluation.

Grace hath superabounded, but sinne may not therefore abound. Abraham and Abrahams race is iustified

is iustified and sette at liberty by faith, by the promise in the seede through fauour and grace from our sinnes, as likewise also from the olde ceremonies, shall wee therefore ad sinne to sinne, and liue as we list, and lust after the flesh, and offend euery weake one, being called to lead a life after the spirit, and that in perfect loue and brotherly charity? Phy for shame.

The nature of man is prone to superstition, and bent to ceremonies, and ready to take any other way to Heauen than God himselfe prescribeth.

Sozo. lib. 1. c. 11. Of old, Spiridion bishop of Cypris, a man most renouned & known by fame, whē in a fasting time a stranger came to him cōsidering circumstances; he willed his daughter (for he was maried) to dres such prouision as he had, to wit a peece of bacon: & when it was ready, himselfe did eate and bad his ghest doe the like and take part: the straunger refused so to do, because he was a Christian, nay saieth Spiridion, ταύτῃ μαλλὸν οὐ παραιτητέον, by so much the rather thou shouldest not refuse. All things are cleane to the cleane.

The Scriptures are plaine. And I ad, God is not the god of meats, he careth not for fishers more than for butchers, for saltfish more than for powdred beefe, for meates too or fro. Touch not, taste not, were Iewish seruices, wee are free as Spiridion said, euen because we are Christians, and so are wee free from the fleshely grosser yoke of the

whole

whole Law, euen because we are Christians, but yet not to liue after the flesh without the rules of the Law, and beside the orders of charitable and dutiful consideration.

In two woordes (I may seeme to speake contraries, but mark what I say) yea, 1. A Christian is the only freeman. 2. Againe a Christian is as much bound, though not seruilely bound, as anie man els. *A Christian is most free, and most bound.*

1 Concerning the curse of the Lawe, the degrees and wilfulnes of sinning, the slauery of Sathan, the feare of death, the thrall of ceremonies, old or new, and the bond of damnation, a christian man is a free-man.

2 On the other side, not onely to serue God, whose seruice is perfect freedome, but also to serue one another, a Christian is most bound of al men. Which kind of seruice is no slauery, but a willing seruice and dewty, and not a compelled doing and seruitude, because al is and should bee in a louely performance labored and contended vnto.

To induce men hereunto, the reasons are very forcible. 1. The commaundement to loue. 2. The excellency of loue. 3. The inconuenience in not louing.

1 If God command, what seeke we farder? *Ego Dominus*, I am the Lorde, is the conclusion which God euer maketh either in his prohibitions or precepts: and Hely taught Samuel to say, that

that which we al must say, Speake on Lord, thy seruant heareth, and by hearing is meant obedience in hearing.

Loue and Charitie.

2 The excellency of loue appeareth herein: that loue God, and loue man also, loue God and man, and the perfection of the Law could require no more. Of so large a compasse is loue, and of so excellent a quality.

But yet the Apostle doth not dispute nowe whether a man can loue in the highest degree, but what hee must endeuour to doe being freed from his imperfection, and wanting the perfectnesse, which is required.

If we could loue in that measure we ought, in that sort we should, and in what manner the Law commandeth, then might we fulfill the Lawe no doubt. But we haue a discharge from that perfection, for we are not vnder the Law, but yet not without release from contending to perfection, for thereunto the spirit leadeth, and louingly conducteth vs al along.

By the spirite is meant the first fruites of the holy Ghost, the effects of grace, and power of christ working in christians: which because some relickes of the old man remaine in vs, which the Apostle calleth the flesh, alas this flesh lusteth against the spirit, so that we cannot doe what wee would, and therefore not what we should. For many times we wish to doe lesse than we ought, and yet let vs euer endeuour to doe the most.

Herein

Herein the onely way is to go the wayes of loue, and charity. For loue thinketh nothing harde, though it be neuer so hard.

In louing, as the heauens are placed aboue the earth, so the God of heauen is to be beloued aboue al his creatures. And yet loke what loue we duly and orderly shew to our neighbour, hee accepteth as doone to himselfe, so that in him and for his sake, wee performe it throughly, as vsually wee would to our own selues.

Man hath a natural * philauty and selfe-loue, but God requireth not the euil kinde of loue, where by alwaies and especially in the last daies men shalbe louers of themselues, but the high degree of hartines in louing others, euen as our selues, the Law would haue. *Selfe-Loue forbidden.

Eate not thy bread alone by thy selfe, breake it to the poore. Break it with discretion, but breake it. Iudas the traitors voice was, what will yee giue me? Cain asked, am I the keeper of my brother? And why not the keeper? But God saue euery innocent Abel from such keepers.

Yet indeede no man hath greater charity than to giue his life for his brethren. I deny not the greatnes, *Magis aut minus non variant speciem*, greatnes or litlenes doth not alter the question, it is charity to loue, and it is the nature of true charity to lay downe our liues for the good of our neighbours, euen as Christ Iesus did, all that hee did, not for himselfe, whether in his birth, *Nobis natus*

natus, hee was borne for vs, or in his life, *nobis datus*, he was giuen to vs, or at his departure, *Expedit vobis*, it was expedient for you that hee should ascend. All the actions of our Sauior were commodious and profitable for vs, & not behoouefull for himselfe. Let no man seek his own, but the wealth of others, saith the Apostle. Loue loueth our neighbours all, yea and aboue our selues.

Luc. 10. I need not resolue you who is your neighbor. The Samaritane in Saint Luke, in compassion and true loue spareth neither his wine, nor his oyle, nor his personal pains, setting the wounded man on his owne beast, and bringing him to the Inne, and taking farther order for farther charges requisite, knowing that there was a mutuall neighbourhoode, not euer by neerenes of place, but for necessity and extremity of pure neede. And he that loueth cannot lacke the vnderstanding to discerne who is a neighbour. Loue is wise, and Loue is euer willing to doe any good to any man to the vttermost.

The inconuenience of diuision. 3 If the excellency of louing bee so great, the inconuenience of not louing cannot bee little. And in not louing is not ment a meere want of charity, but which euer ensueth, where charitie wanteth, a present enducement of the contrarie quality.

And where the cõtrary affections raign, there is snarling and biting and deuouring, and a plaine consuming one of the other. For the diuided house

house cannot endure. And it is an euil land that deuoureth their own inhabitants, and the spirit of the lord doth not lightly rest in these whirlewind-spirits, such as troubled the Galathians, and turmoile impertinently euery place where euer they come without lawefull and necessary cause, as if they were made of wild-fier to enflame and burn vp the world. O Lord if it be thy wil, take away al iust occasion of millike, & quench all their furies, which seeke occasions there, where none are offered. The dew and grace of thy holy spirit can doe al this, may it please thy goodnes to grant vs this fauour, in Christ Iesu. So be it, Amen.

19 Moreouer the works of the flesh are manifest, which are adultery, fornication, vncleanesse, wantonnesse.

Albeit the roote of sinne be deepe, and the corruption of flesh ly hidde and lurke in the inwarde parts, yet the woorks thereof are not obscure, but euident to the ey, big, grosse, open and manifest, so that a man may soon know that the tree is naught by the vitious fruits it beareth. And if a man may iudge of the workman by his workes, some of the woorkes of the flesh, are adultery, fornication, vncleannes, wantonnes.

Wantonnes breedeth vncleannes, vncleannes breaketh forth into sinful fornication, where the partes are single, and into abominable adultery where either party offending is a married person. By the Law of God the adulterer and the adulte- *Fornication* Adultery.

Leuit. 20. relle shal dy: *moriendo morientur*: there should bee no remedy. There were Lawes among the Gentils to the same effect. But Iuuenal complaineth, *Lex Iulia dormis?* May not wee rather, *Lex Iehouæ dormis?*

Whether Adulterie should be death.

There is a great deale of questioning about this matter, whether the penalty of adultery must necessarily bee death or no, for it may be, and that it deserueth there is no question.

Giue me leaue to say thus much, that if it were death, adulteries would bee fewer, quarrels of marrying againe after adultery, the adultrelle liuing, would not be so rife, and loue to the certaine vndoubtedly known and only children, would be much increased betweene the Parents.

If a man steale xij.d, hee shall bee hanged, if a man abuse twelue mens wiues, yet he may liue.

The peace is broken in my Dr, or Horse, is the peace kept when my wiue is defiled, & my daughters deflored?

Other vices swarme, but this is a Noes flud. Young men are no niggards: Olde men are no wasters: countrimen are no ruffins, nor townsmen quarrelers. But old and yong, towne and country had neede to looke better to this vice.

There is no good giuing place to a flattering sinne. Nature is frail, and the flesh lusteth against the spirite, and there is no sliding at all for a man that standeth vppon a Pinnacle. Wherefore all causes, yea al occasions of this way sinning must

be

be deuoyded.

Shal I be plain? or why should I not? painting of faces: frisling of hair: mōsterous starcht suppoz-ted ruffs: pride vpon pride in apparel: exces of diet: minsling dances: wanton gestures: ribaldry talke: amorous ditties: vaine discourses: Venus court, and the Pallace of pleasures, and the like wherein there is no Pallas, no wit, verily no true wisdome: all these for the most part, are nothing but the ministers many times of much vncleannes: and the Apostle who cannot abide any wantonnes, would he tolerate these enormities? Go to the commandement, and study wel the precept, Thou shalt not commit adultery, and these follies, these preparatiues to adultery will soone be forsaken. *Preparatiues to vncleannes.*

As our Sauiour, when talke was about the woman that was taken * in the act, hee stooped downe, and wrote on the ground, so I could desire to speak as if it were vnder a vaut in most secret termes for the amendment of this sinne, but the works of darknes are become bould, and men are not ashamed of their turpitude and shame, and they can looke thorough a white sheete, and neuer blush. Iohn 8. 4. * ἐπ αυτοφώρῳ.

The Israelites made of the house of God the house of iniquity: the Iewes of the temple of God a denne of Theeues: but these offenders make the Temples of the holy Ghost, and the members of Christ that should bee, the members of an harlot

and the Temples of the holy Ghost they make to be the cage of vncleane birds, a very sty for hogs, and a stable for horse, that neieth after that which is none of his owne. O Lord, were it not better, or is it not the nature of mariage, & thine holy ordinance, that for the * auoiding of fornication, euery man should haue his wife, and euery woman her husband, and beeing in that honorable state, should keepe themselues from strange flesh, shrouding themselues from all inconueniences vnder the broad vine leafe of thine owne planting?

* 1 Cor. 7. 2.

If any man or woman among vs haue offended herein, let neither him nor her henceforth ad drunckennes to thirst, let him not walowe in this mire any more; let him rise vp by repentance, let him vomit out by confession this surfeiting: and let him deepely consider that he is made after the image of God which he should not deface: that he is the member of Christ, which he may not prostitute, and that our bodies are as an holy place if we know so much, euen the Temples of the holy spirite: which howe it is greeued with these transgressions, it hath beene told you at sundry times.

20 Idolatry, witch-craft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuy, murders, drunckennes, gluttony, and such like, whereof I tel you before, as I also haue told you before, that they which doe such things, shal not inherit the kingdome of God.

Paul

Paul entendeth not to make a iuſt beadrol, and ful computation of all ſinnes that eyther were in the Galathians, or might ariſe out of the fleſh, or els to marſhal euery vice and diſorder in a preciſe order.

Certaine manifeſt enormities are onely touched, and in the end he addeth [*and ſuch like*] and of them al he denounceth that they wil weigh a man to hell, and exclude vs from heauen, if they bee not ſeene vnto, and therefore hee forewarneth, and redoubleth his warning. Wherein is exemplified 1. The diligence of the miniſter, to foretell, and foretell againe, euer to crie and neuer ceaſe: and 2. The imminent daunger of ſinning, appeareth by the earneſt warning. For what ſhooter would cry aware aware, when the arrow commeth nothing neere the ſtanders by? What workman vnderſetteth the houſe that ſtandeth ſure? What Phyſition carefully cureth him, that needeth no cure, and is not ſick? Pauls double care doth euidently argue their manifold peril.

Careful forewarnings import an euident foreſight of imminent danger.

It were ouer-long vppon the onely naming of many ſeuerall faultes to enter long diſcourſe in particular, becauſe there are ſundry proper textes in Scripture more fit for ſuch purpoſes.

Notwithſtanding in a word to goe ouer euery thing: the next work of the fleſh is Idolatry, whereof before. And therefore thereof I ſay no more, but bleſſed be the Almighty God, who hath remoued al hil Altars, idoll Prieſtes, and ſuch late Idolatry as

Idolatrie. Pag. 156.

try as was not heard of, neither in Babylon, nor in Aegypt it selfe.

Babylon thought that her Gods did eate, but Popery thought and taught that God was eaten, chewed with teeth, swallowed with throte, and (I abhorre to vtter it) conueied into the bellies of worse than men.

Of old Aegypt Israel learned to worshippe a calfe, and when Moyses was but a smal while absent, and though he left behind him a sufficient curat, yet the people would needs haue it so, and they contributed their very eare-rings to make, and they made an idoll. But that Idol-calfe was not comparable to the Popish Idol-cake, which they fall downe before, and adore the workmanship of mans hands, and say, my Lord, and my God to a peece of bread, nay to round and white, and they know not to what.

Witchcraft. The next worke of the flesh heere specified is witchcraft. Which is a bad sory craft, and a sinful occupation. Yet whether any such thing be or no, some haue conceaued some doubt. But they who say that there be no witches, consequently say also that there is no witching. But if there be anie witchcraft, there must needs be witches. And if there could be no witching, why doth our Apostle cal witchcraft a work, and a thing of importance, debarring vs from the inheritaunce of heauen.

As wel may they say, that enuy, enmity, hatred, adultery and murther, &c. are not at al, as well as witchcraft.

witchcraft. For al these offences are iointly written in like letters, and Paul saith that these are things manifest, and as it were Printed in Capitall letters.

A wise Discouerie of witchcraft. To make it a little more manifest to weake eies, that cannot discerne much in this case, were not amisse, but vnlearned prophane filly-folly fables shoote farre wide of such a mark.

Not to go beyond my text: witchcraft is naught, *ergo* it is: witchcraft is forbidden, *ergo* it is: for if it were not at al, why is it forbidden as being, and being naught?

Sainct Paul borrowing a similitude from a thing without controuersie knowen to be, and that could naturally lend the speech which he ment to borow, questioneth with these Galathians, and asketh who had [*spiritually*] bewitched them and dealt with them so in spiritual matters to distort, trouble & infect them, as there was no question but witches deal by Gods secret sufferance in cases external of witching effections, yet no farther than God permitteth, and most times nothing so far as euery body vpon priuate fancy many times vainly imagineth. Gal. 3. 1.

* βασκαίνειν πρὸς τὸ φθονεῖν καίειν.

Most of the vices which follow, are hatred, and debate, emulations, wrath, contentions, seditions, heresies, enuy, murthers &c.

Where a man hateth, it is an easie matter to fall at variaunce both in common weale matters

and Church causes. And where sinne entereth, it forceth to goe on, and neuer resteth, in any meane degree.

Hagg. 2. 13. The sanctified flesh, doth not sanctifie, but the polluted polluteth. A litle wormwood maketh honny bitter, twise so much honny cannot sweete some litle iuyce of wormwood. Sinnes growe apace and goe by heapes and thraues together the broad way: hatred, debate, emulations, wrath, altogether &c.

Iosh. 7. In the booke of Iosue Acam confessed that hee saw, coueted, tooke and buried in his tentes the Babylonish weede and the sickles of siluer, From seeing the cursed thing, he proceeded incontinently to coueting, from coueting, to conueying it to himselfe, and hiding it in his tentes expressly against the Lords commandement, in so much that sin may say as Cæsar said, *Veni, vidi, vici*, I come, I see, I conquere, (as you may see in euery particular sin.) In the turning of an hand, I conquer where I come, and I consume where I conquere, and neuer rest, but as the fier, till I haue wasted all. I hate, and where I hate, I striue, and strife, hatred, emulation, wrath, contention, sedition, euy proceede to open murdering of soules by heresies, and of bodies by cruell handes, euen like as they report of some kinde of horseleach that turneth into a serpent, and that serpent becommeth fiery Dragon.

Sinne groweth quicklie and goeth on forciblie.

But (my brethren) wil you hate, & must you be angrie

angry? Beholde I shewe you matter to occupie these affections vpon. Enter into thine own soul, summon thine owne conscience, controule thine owne doings, and be angry with thine anger, hate all hatred, and if thou wilt murther, murther thy sinnes, and sit in iudgement against thy selfe, abhor all impiety, idolatry, heresies, schismes, and sectes, &c. God hath spoken it, Paul hath written it, that flesh and blood, the worke of the flesh, shall not inherit the kingdome of God.

It is an inheritaunce, and therefore free, and a kingdom not prepared by mans meriting, but yet wilfull sinners shall not enter, much lesse inherit this kingdome.

The vncleane body, the polluted, the vncharitable & restles man, the irefull sinner, and contentious humor, cannot inherit the rest of God, his kingdome is but for fit subiects. This inheritance is only prepared for dutiful heires, for the generation of the chast, for Godly mindes, for peaceable children, for haters of hatred, and louers of peace.

The two last faults are drunkennes and glutony, the one maketh in the body a sinck, the other a dung hill. For deuoiding of them both, hee sayd well who saide: Nature is contented with litle, and Grace with lesse. The waterish, marish, and plashy grounds breedeth nothing but frogs, and toades, and such like vermine: and the full bellie bringeth foorth onely a sunny, smoky, foggy sense. *Drunkennes. Glutonie.*

The

The kingdome of God which is aboue sense and reason, consisteth not either in the superstitious refusing, or seruile abusing of meates or drinkes, and lightly hee who farceth the body, starueth the soule.

And this is a singular infirmity of sinful flesh, that is either caught vp in a whirle-poole. Touch not, tast not, or sunk in a quicke sand, let vs eate, and drinke like Epicures and belligods, for to morrow we shal dy, and there is an end. Nay not so: for as you who so offend, shall bee excluded the inheritance of euerlasting life, so shall you also for such enormities be tormented for euer in endlesse paines, without repentance.

The rich glutton in the Gospel goeth gaily, fareth deliciously euery day, al purple aboue, silcke within, diet most exquisite. He taketh his rest in idlenes, eateth in gluttony, quaffeth in drunckennes, passeth the time in *iocondnes. But Lazarus lieth after another sort, being sicke and coulde not stand, but was faine to ly downe at the gate, and lay in open sight euen at the gate, & was no counterfet, but ful of sores, and not able to driue away the dogges, and a small almes would haue seruen him, for he was but one person, and he required no great matter, but a fewe crommes, and euen such as fell from the rich mans table, but this rich man releeueth him not: himselfe and his eate all, drinke all, or wastfully spill all. But was this all?

*Ἐυφρανόμενος.

Th

This proude greedy Hauke, or rather Kite, that was thus pruned and trimmed euery day, thus curiously fed, so carefully kept, thus gorgiously cled, in fine he dieth soudenly, and straite he plumpeth downe to hell, and there is detained in euerlasting torments, and so is storied to be for an ensample to al that so egregiously delight to pamper the flesh, and cram the body.

22 But the fruite of the spirite is Loue, Ioy, Peace, Long-suffering, Gentlenes, Goodnes, Faith,

23 Meekenes, Temperance: against such there is no Lawe.

24 For they that are Christs, haue crucified the flesh with the affections and the lusts.

25 If we liue in the spirit, let vs also walk in the spirite.

26 Let vs not bee desirous of vaine glory, prouoking one an other, enuieng one an other.

Contrary causes produce contrary effectes. The flesh and the spirit are contrary, and therefore the workes of the one, and the fruites of the other are contrary. And therefore also these fruites of the spirite, come not at all from the contrarie cause which is the flesh, but from the spirit alone, which doth incubate, fructifieth and worketh in our nature, otherwise not onely barren of good workes, but quite repugnant to all goodnesse. For in whom the flesh ruleth, you heard howe it worketh: but whom the spirite guideth, you see

what

what fruits spring thence, & only thence: to wit: Loue, Ioy, Peace, and euery gracious vertue.

The caterpillers of the Orchard where these fruits should grow, were the aboue named vices. Paul distinctly noteth three in the ende of this Chapter: 1. Ambition. 2. Contention. 3. Enuy.

1 Euerie thing hangeth in the ambitious mans light. 2. The contentious man is neuer content, 3. But the enuying eye is not possibly quiet.

Ambition. 1 Ambition is a tree that groweth in euerie ground, rooteth deepe, and spreadeth wide, especially being watered with folly, selfe-loue, and pride.

For as humilitie, contentation, lowlinesse, are seldome found: so an aspiring minde, as the catching bramble resteth and prooueth in euery mans brest.

The baits of pomp are sondry, the weak brain of man is fanciful, flesh is soone puft vp, and then is leauen enough in the world to make it rise and swell. And set but a beggar on horsebacke, and he will ride a gallope. Yea our nature is as the vntamed colt, except it be kept in and held short, and rained hard, there wil be no rule. The towne, the countrey, the great City, generally all flesh hath ouer-weening thought of it selfe.

When the Peacock vieweth her fowl feet, she laieth downe her proud feathers, and yet a litle after forgetting all that, she pranketh vp herself

as before; In like manner when God toucheth vs somewhat neare, doubtlesse the godly stoupe full low, & fall downe flat as Paul from his horse, but being raised vp againe, wee doe not euer consider thoroughly by what strength we were raised, and when he remoueth his hand, wee strait forget that it was euer laide vpon vs, and to what end, to wit, to teach vs humblenesse, meekenesse, sobriety, patience, and al goodnes for euermore.

The last enimy that the Godly in Christ shall ouercome, is death, but one of the last, and that not the least, is a vaine conceit, either of being vaine, or tending to vaine glory.

And this is a general fault, yea the very heardman thinketh as well of his horne, as of the siluer trumpet, the minoe in the fresh water is as proud as the whale of the sea: the pricking fruitles * thistle is as high minded as the profitable Cedar.

Austine in his * confessions agnizeth plainely his imperfection in this behalfe, in sense confessing thus: I gaped full wide after promotion, honour, gaine, a good mariage and the like, and in seeking to satisfie these my lusts, I endured many a hard hunt, much bitternes, and sundry dangers. On a day I was to make an Oration before the Emperour or Gouernour, therein I tooke not a little pains to depaint out his praises, therby entending to purchase some fauour and credite, and opinion of credit with his honour.

* Lib. 6. cap. 6.

But as I was in the way, and while my head

was

was ful, and my hart heauy, and I as it were with child, til this wind were vented, and I deliuered of that, which I had conceaued, I met a beggerly drunkē rogue, that sang ful merily, and was marueilous excessiue pleasaunt. I stoode and considered the man, and compared his state. At last I began to reason with my companions, that it went far better with this fellow, than it fared with me, by how much mirth is better than sorrow, a gladsome hart, than a heauy soule: and albeit it might be said that the ioy I might conceaue of my learning were to be preferred, verily I must confesse where that fault secretly wringeth, alas my learning, knowledge and study, is more bent to please, than to profit, to speak to the eare, than to the consciences of men. And this is a very vanity.

And though the drunken mans mirth may seeme more vile than a fancy of vaine glory, yet it is not so. For to glory, but not in the Lord, is the greatest shame. To seeke to bee great, but not in Christ, is the weightiest sinne. To striue for honor in the kingdom of humility, is worse than a drunkennes.

Againe, the begger getteth a penny or two easily, and so a drunkennes of so small a charge, is soon disgested with one nights sleep: but the price of vaine glory is ouer-costly, and the giddines it bringeth, is not so soone concocted. I goe to bed many nightes and rise many a morning, yet still my drunckennes is the same it was &c.

That

Thus could Austen bethink himselfe, and such was his humble confession to God, and sober conference with his companions. And this did hee turne the sinne of another to the reformation of himselfe. And herein is true wisedome, and who can so doe, can do as much for the auoiding of this sinne as I can say, if I should pen all that was exemplified and debated more largely by the fall of Adam, the confusion of Babel, Hamans gallowes and Absolons tree, and the rest of such like ambitious heads hung vp in sight and view of al, to deterre men from this aspiring sin, whereby many get vp hardly, and come down headlong, and leaue behind them a shamefull remembrance in their ruines.

2 The second principall bile in the body of the Church or common weal is Contention. For though ambitiō be euer contending, yet euery contention is not ambition. For a contentious nature wil striue for a straw, and except he striue, hee cannot liue. Ismaels hand must needes bee against euery man, though euery mans hande be against him againe euen for that cause, because he is contentious. *Contention.*

I neuer speak to rebate true zeal, and to make men as we term them, rebated protestants, or to blunt the edge of good contending. For it is a good thing to striue for good things.

If the cause be gods, if it be a cleare case ruled by the Scripture, if it be a matter of faith & truth

that

that is oppugned, contend, but yet wisely, according to the place of thy calling, and the ability of thy person in al orderly proceeding.

If it be an oth matter, a statute of your towne whereunto you are sworne, a peece of your charter, a common vtility touching your hospital, and the benefite of many, contend, and spare not, yet lawfully and warily, for contention euē in a good cause is an edged toole, and must be warily dealt withall. And the meeke answere refracteth anger, & remedieth all many times, as the soft woolpack or featherbed deadeth the gunshotte and breaketh the sword. But the froward nature enioyeth nothing but vnquietnes. And happy are they that blesse him who curseth them.

Againe, if thou see a theefe stealing, and thy neighbor spoiled, if thou bee ouer mannerly in making out the fresh pursuit, and so conceall the trespasse, thou art an abetter of euil, and a maintainer of theft, and guilty before God, who euer thou bee, and in this respect it is better to be reputed a busie iustice than a quiet gentleman.

Againe, if thou knowe the haunt of practising Recusantes, of perilous Iesuits, and traiterous Priestes, and sayest in thine heart, let him that is i cold blow the cole, I wil be no buzy-body, nor contentious accuser, I am no officer, I am no keeper of my brother, euen so said Cain. But in attaching a traitour, euery man is an officer, and euery man is bound to giue in euidence. And art thou

keeper

keeper of thine owne life, and soul? Then care for thy neighbour, care for the weale-publick, care for the mother of our Country, care for the Church of Christ, as carefully as for thy selfe, and seeke to tread vpō those spiders that would poison a whole Realme. If it were thy priuate case, thou wouldest bestir thee; and yet thy priuate case is infolded in the common: & therefore striue and contend to the vtmost. For the end of this strife is perfect peace.

3 The third caterpiller was Enuy. As charity is not suspicious, to mistrust the worst, so enuy misconstereth al, & controuleth euery thing. If there be any good thing in a man, it is an eye-sore to the enuious man. If there be any fault, it is meate and drink to him, he hath somewhat to alleage, why he should generally mislike. *Enuie.*

Where this vice rooteth, it is the mother of murther, the cōfusiō of nature, the enemy of frindship, the banishment of vertue, the very ruine and destruction both of the enuied, and the enuious, and Sathan who thrue Adam out of Paradize, thrue himselfe first by enuying out of heauen.

And yet such is the cecity and blindnesse of Adams children, that some who woulde seeme most perfect, thinke that perfection consisteth in this, that they cā speak most bitterly against their betters, and if his or his nose driuell, they see it, but their owne issues of blood passe from them without any sense.

There were in Austines time, that were pale with fasting, but blew with enuy; abstained from wine, but were drunken with poison.

Enuy is compared to smoke, which goeth vpward, and yet not verie high, but skimming vppe and downe, and so doth enuy. For no meane man enuieth the Prince, or Peeres of the Realme. And as the smoke vanisheth away when it riseth to any height, so if a man be past reach, enuy manie times turneth into flattery, and when a man is dead, enuy entreth not into the graue.

While men haue the presence of an austere, sincere and godly wise man, O wee say he is too precise, he reproueth our waies. When he is departed, then we can say, we shal neuer haue the like.

So that euidently Enuy is a thing which is conceaued by the eye, or the care: as when Caine saw that Abels sacrifice was accepted, he enuied his brother, and proceeded to the slaughter of Abel. And euen such was the rage of this fury, that neither brotherly affection, nor the immanity of the fact, nor the feare of God, nor the greeuousnes of the punishment could withhold him from committing the trespasse.

In the first of Samuel we read how the soule of Ionathan was knit to Dauid, how Micol loued Dauid, as her beloued husband, how the people had Dauid in deserued admiration for his noble Acts, how the daughters of Israel receaued Dauid comming from the conquest with Musick and instruments

ſtruments, ſinging, Saul hath ſlain his thouſand, and Dauid his ten thouſand.

Dauid indeed behaued himſelfe valiantly, and wiſely, the people and the weomen gaue him his due. But what followeth vpon this?

Saul looketh awry vpon Dauid, and waxeth exceeding wrath at the ſaburden of the ſong, in ſo much, that the morrow after the euil ſpirit came vpon Saul.

But Dauid endeuouring to doe good for euill, plaieth vppon his harpe, wherein he was skilled, and ſeeketh by al meanes to allwage his Maſters maladies. But what doth Saul? He riſeth vp, and throweth his Jaueling with full purpoſe to naile his faithful ſeruant faſt enough vnto the wal.

In which ſtory at large we ſee enuy no doubt bred vpon an inwarde corruption, but ſtirred vp greatly by the ſight and commendation of the good things in Dauid, and therin we ſee how hee chafed in mind and hee changed his countenance, and it caſt him into a raue.

And albeit wee reade that Dauids playing did ſometimes qualifie his troubled ſpirits, yet al that Dauid could doe, as the conqueting of Goliah, his cunning on the inſtrument, his valiantnes againſt Gods enimies, his familiarity with Ionathan, his mariage with Micol, his fauour with the people, his ſparing Sauls owne perſon in the den, all theſe things could neuer ſcoure out the ruſt, doe awaie this rancor, and make cleane the glaſſe of his con-

ceat, whereby he might haue discerned a true subiect, a faithful seruant, an excellent, and an innocent person.

Yea, the moe Dauids giftes and graces were, and the more he was prospered of God, and liked of the people, all these was more wood to the fier, and farther matter for his enuious imagination, to fret it self vpon: euen as in the fable of the snake comming into the smithes forge, and finding a file there, & seing it had teeth, thought nothing should haue teeth but it selfe, and began to licke it, and licked so long til she had licked off her tongue: so Saul could neuer be quiet, and Dauids good deeds successiuely following still one vpon another, encreased Sauls greefe and out-rage continually so much the more as the fier burneth, and in burning consumeth it selfe: so was it with Saul, and so is it with al enuious men.

One of the philosophers for a punishment, could wish to the enuious person nothing, but that hee might haue many eies and eares to see and heare, the good haps and prosperity in other men. For then is he lanced and cut, and pearced with such euentes, as it were with kniues and arrowes, and sharp weapons on euery side, where he discerneth any good.

Who euer he were that wrote those collations *ad fratres in Eremo*, among recital of sundry ensamples that Basil and Cyprian and others had touched before him, as of Cains enuying the sacri-

*Serm. 18. Aug. Tom. 10.

fice of

fice of Abel, which was accepted, Esaus enuying Iacobs blessing, when yet hee had sold it, the Patriarkes enuying of Ioseph, for their fathers liking, and Sauls enuying of good Dauid &c. Amongest other parables hee likeneth enuy to the worme in the greene gourde, that shadowed the prophet, to the worms in Manna, that marred the Angels foode, to the frogs in Aegypt in their fairest parlers.

Among the rest, he compareth an enuious man to the Phœnix, and they say, there is but one bird of that kinde. In deede it were to bee wished that there were neuer such a Phœnix at all as enuie is.

The story or the conceaued opinion of this bird is: that she gathereth together the driest and sweetest sticks of Synomom, and the like, and carieth them vp to some high mountaine and hote place neere the sunne, and with slapping her winges vp and downe ouer the pile of stickes shee incenseth them, and enflameth her self withal, and both burn in one fier.

And this is right enuy, which to burne another mans house setteth his owne house on fier: and to put out both another mans eies, wil be desirous at least to loose one of her owne, yea and is content that her owne bowels may be eaten out, to bring forth a viperous effect.

Paul teacheth vs a fairer way that we prouoke not one another, but that we preuent one another

in giuing honor, and enuying no man, and neuer contending, but vppon necessary and dutifull occasions, crucifieng the flesh, which woulde otherwise rancle and fester; and the affections of the flesh which will boile and seeth, and the lustes of the flesh which fight against the true liberty of the spirit.

And thus if we liue in the spirit; the life of the spirit is the death of the flesh, and backwarde, the life of the flesh, is the death of the spirite, which maketh a man as colde as a stone, and as stiffe as a dead man, that wee cannot wagge, much-lesse walcke in the waies of Godlinesse, of righteousnesse and temperate behauiour in any good path. But the Lorde loueth a bodie, that is deade to sinne, and hee altogether delighteth in the soule, that liueth through his spirite: For without his spirite, wee cannot liue.

CHAP. VI.

CHAP. VI.

1 BRETHREN, if a man be sodenly taken in any offence, yee which are spiritual, restore such a one with the spirit of meekenesse, considering thy selfe, least thou also be tempted.

2 Bear ye one an others burden, & so fulfill the Law of Christ.

3 For if any man seem to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his own work, and then shal he haue reioycing in himselfe only, and not in another.

5 For euery man shal bear his own burden.

FOR a preseruatiue against the vices last spoken of, viz. ambition, strife & enuy, the best treacle is to take a quite contrary diet. The ambitious, the contentious, the enuious mã will keep a needeleſſe stur, and trouble euery man without all cause. But the contented Christian, desireth to pacifie al things, and to help euery where, where help is wanting.

Sathan is a mighty eniny, and man is weak, and flesh is fraile, and our waies are slippery.

Now if a man, which is better than thy neighbours Dr, or Asse, whereof notwithstanding in cases, thou standest charged, if a man, nay, if any man, thy like in nature, and brother in Christ, if any man (for all may) not onely of thy friends, or thy kinne, or some of thy family, but if anie man be suppriſed by Sathan, preuented by ſuttlety, inueigled by ſleights, intiſed by ſinners, taken and vpon the ſuddain * ouer-taken by infirmity, what is to be doone?

* ἐὰν καὶ προλημφθῇ.

He that is fallen may riſe againe, reach-forth thy hand and help him vp. A member diſlocated, or out of ioynt may bee ſet in againe, reſtore ſuch a member, yea reſtore you ſuch a man ſaith the Apoſtle that is fallen out of the order, and place, he ſhould haue kept himſelfe in. καταρτίζετε.

Mutual help. If one walke alone, and no man goe with him, nor any man care for him, and fall, then is his fall the more dangerous. Likewiſe the ſingle thread is ſoone ſnapt a ſunder, but when men intertwiſt themſelues in mutual loue, to help one the other, the double, the triple-folde woorke is like to hold out.

In like manner, if men could and would ioine in one, to the behoofe of one another, I ſee no reaſon why things may not bee wel reſtored and reformed without any great a-do.

The Spirit of Lenitie. The maner of this reſtoring is not to play the rude Chirurgian, but to do al that may be, in the ſpirit of lenitie. The good ſheepheard laieth the ſtraied

straied sheepe, that straid by simplicity, on his own shoulders: the tender mother carieth the sicke childe in her armes: the mercifull Samaritan setteth the wounded man vppon his owne beast, and himselfe goeth a foote.

Yet note, there is a difference between simplicitie and wilfulnesse, betweene soze and soze, leaper and leaper, plague and plague, fault & faults, sinners and sinners.

But this is the property of a peruerse zeale and perfect hypocrisie to stand most vpon trifles, mint and commin, and vpon matters of lesse importance, to stick at a straw, & stride ouer a block, to swallow an Oxe, and straine a Gnat, to hallow with hue and cry after a mote, as if the sheepheard shoulde still trouble the weake sheepe, and let the scabbed ram walke at will, and spread his venom throughout the whole flock.

No, brethren. If any man be howsoeuer prevented in a fault, let him be restored in the spirite of lenity, and with mecke discretion in a proportionable rate.

There is a publique restoring, and there is a priuate restoring. You are priuate men, and yet priuate men rather looke into publique orders than into their priuate owne doings. And in deed, as he said, *nos quoque eruditos oculos habemus*, you see somewhat, and you say, as much as you see.

There is order taken for commuting of penance, and the open restoring of the penitent. But *The execution of the Law is*

(I

the life of the Law.

(I grant) lawes without execution are no lawes. *Quid leges sine moribus? Vanæ proficiunt.* There is no profite by such lawes: nay they are lawlesse, and as if they were no lawes at al. And therefore a latter law comming after, with full meaning to put in execution the former law, is said to reuiue such a law, thereby inferring plainly, that the law wanteth life, and is deade, when it lacketh execution.

In the most honourable audience of the high court of Parliament they were the words of wise and right worthy Sir Nicolas Bacon, the Lord Keeper (whose memorie is as the memory of Iosias, very sweete in euery mans mouth) his wordes were: that the best instruments and sharpest weeding tooles did the garden no good, though they were prepared, and if they were laid vp in the store house, and not put to vse: and so forth to the same purpose much.

But I am beside my Text, pardon me: in one word, your selues haue made, & you haue lawes, and yet notwithstanding, as if you had none, you who can find fault with others, why doe you not execute your owne lawes and mulctes appointed for the restoring of greater repaire to the hearing of the holy word of the Lord? Wil you see men fall from god, and fal to vice and prophanenesse euen the Lecture time, and will ye not restore these members to their old order? If you were spirituall, no doubt, these things would be better ordered. For shame looke to it.

The

The ground of the Apostles exhortation for the maner of restoring is, because they be spiritual, and for that the Lawe of Christ requireth that men deale with men as meekely and louely as they may, wherein I obserue two notes. 1. The cause of their standing, who stood when others fel. 2. Then the vrgent duety to endeuor to raise vp them who are fallen.

1 The cause why wee stand, is not in the strength of our selues ye that are spiritual, it commeth from Gods spirit, ℣ verse 3. If any man seem to himselfe to bee [*but*] somewhat, hee is deceaued. The spirit is ready, but the flesh is weak, and al the readines we haue to stand to it in persecution, to persist in al temptations, either outwardly assalting or inwardly molesting, is from the spirit of God, because we are spiritual.

The Popish partition betweene spiritual and temporal, as if amongest them, and their orders, euery doore keeper, Church sweeper, bel ringer, or taper bearer &c. were necessarily spiritual men, and all men else were not spirituall, is a toy, and wel confuted of* late. Paul writing generally to the Galathians calleth them by that which they should bee, spirituall, in the cariage of themselues mutually one to another.

* *D. Bilson of Christian subiection. part. 2. Pag. 244.*

Wherein my note is to that end wee looke vpward to the spirit of Gods assistance, and to his powerfull hand that holdeth vs vp that are ready to fal. There were 7000. that did not adore Baal,

and

and not so much as bow their knees to the Idoll, but this came not of themselues, but they were kept vp by God. The candlesticks in the Reuelation are held vp by no other hād, but by the hand of Christ. Wherfore (as it is in the song of Anna) it is God that ruleth the worlde, it is the Lorde who guideth and directeth the feet of his Saints, it is his worde that teacheth, and his spirite that conducteth his chosen seruants.

The Lawe of Christ.

2 The vrgentnes is also thereby enforced of a good duty toward the repairing of a sinner, that the Law of Christ prouoketh vs thereunto.

The Law of Moses is full of feare and terror, but the Law of Christ is ful of loue, and as the body is a perfect body, that is sustained with meate and drinke inwardly, and kept warme externally with clothes, so the faithfull man is a right Christian, that feeleth within the food of life, the consolation of the spirit, and the comfort of Christ: and in the exercise of good workes and brotherly kindnes as it were, thorough clothes to warme and to foster his good actions, and all this after the commandement, law and ensample of our Sauiour, who did al that he did for others, and nothing for himselfe, euen as the sheepe, both in fell and flesh, is for his owner and not for himselfe.

Wherefore, brethren, let vs suffer one with another, euen for his sake that suffered for vs al. Let vs beare one an others burden for his sake, who bare the crosse, bore al our burdēs. It is the law of Christ

christ that it should so, not thereby that we become saviors of our selues, but because he hath saued vs already, and therefore may make a Lawe for his saued which most willingly they must walke in.

The bye-way thereunto is, if a man can descend into him-selfe, & if that his considerations be like Solomons windows Skued to giue light rather into the house, thā that a mā may stand at the windowe to loke abroad: and if he iudge himselfe rather than others, and proue himselfe, and know & say, that if such, or such a one be a sinner, in such or such a case by infirmity, well, euen I either haue bin, or am perchance, and certainly by nature am, and therefore may be, if now I am not as great an offender as that my brother, and therefore I must and wil doe for him as I would wish to be done vnto my selfe, seeking to restore him, as wel as I can, and that with all lenity.

He that considereth wel his owne faults, will the better beare with the imperfection of other men.

For there is no insulting vppon or vpbraiding of one another man in a fault. The mariners of Tharsis fell to casting of lottes to know who was the sinner, but that God had a purpose therein, the lots might haue fallen rather vpon any of the mariners, than vpon Ionas.

In Paradise there were but two, and they two being both faulty, began to post off their sinne the one to the other, but it went not by that: euerie man shal beare his owne burden. And a quiet conscience is a continuall feast. And that conscience which is blowen vp in pride, and goeth for a

time

time merrily like the wind-mill with the gale of vaine praise, or selfeliking, or that conscience, that can disgest vpon like the Estrige, that is, al his own bad doings, and yet square it out, and compare it with other men, one day shal it bee called to his proper account, and when the mowing time shall come, the proud blasted eare, shall ly as low as the lowest, and shal seeme no taller than his fellowes, nor better indeede than it is in it selfe.

6 Let him that is taught in the woorde make him that hath taught him, partaker of all his goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reap.

8 For hee that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirite, shall of the spirite reape life euerlasting.

Paul is led in the spirit to direct the Galathians from point to point, as they most needed, and wher as the infirme sinner, was ouer hardly deal withal and no man would beare with his brother, and euery man was partially affected, yea & wher as hee who sought to reforme them most, and to teach them best in better waies, was least regarded amongst them, our apostle both for the former matters, told them, and so for this last point sheweth what is their duety in that respect, saying: Let him that is taught [*among other lessons*] learn

The maintenance of the Ministerie.

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this withall, to releeue his teacher.

In the one and twentith of Iosue the principal fathers of the Leuits demaunded their due when they were not thought of, and passed ouer, in the diuision: wherein *certes* appeareth a great ouersight so litle to regard the Lordes commandement but priuate care as then it did, so now also wil marre al, if the Lords portion be not looked vnto.

And I note yet that in that iniury, the ponger Leuits deale not by heapes disorderly, but the graueſt & chiefest fathers take the matter in hand, and they demaund their due. For right is right, and may be demanded: and that which the lord alloweth, is a very right, and it is no shame to aske our owne, that is ful painfully deserued.

Who is he that goeth to warfare vpon his own charges? We fight the battles of the Lord in your behalfe.

Who planteth a vineyard, and eateth not the fruite thereof? One planteth, another watereth, an other diggeth, ditcheth, and hurleth out stones that may hinder your growth in Christ.

Who feedeth a flock, & eateth not of the milck? We lead you into the Lords pastures, wee watch day and night ouer your souls, we encounter with Wolues, we endure the parching heate, and chilly cold of al inconueniences for your sakes.

Then if we be as the souldiour in the camp, as the labourer in the vineyard, as the carefull shepeheard amongst his flock, should not these charges

be de-

be defraid? Our paines respected? Our persons rewarded?

It is enacted and ordered by God himselfe, that the Ox mouth that treadeth out the corne (as the fashion then was) should not bee musled. Hath God care of Oxen? I knowe hee hath, but much more of men, that sow the seede of life, that labour in his spirituall harueste, that threshe the sheaues, that winnow, that grinde the corne, that bake the bread, & that breake to you the bread of your soules. They that serued but at the Altar, liued of the offerings, and the offerings were certain for the most part.

In the new Testament, why is the work-man lesse worthy of his wages than before? They taught in types, we teach in the euidence of truth. They sacrificed beasts, we offer mens soules to God. They dealt out of the Lawe, we deliuer, and we preach the Gospel. We sow spiritual things vnto you, is it much, if we be partakers of your temporalities? We plow vp the vallow grounds of your harts, we shed into euery eare the seede of Gods woord, we pray incessantly for the increase of Gods grace amongst you all.

Poperie fed hir priests, shal the Gospel starue her ministers?

Popery crambd the bellies, & stuffed the barns and butteries and latheries of a sort of sory hinds, that could doe nothing for the most part of them, but turne and wind before a heape of stones, tosse a wafer cake, rinse a challice, and mumble vp a seruice in a strange tongue. And can ye not af-

foord

fourd the laborsome ministery, a conuenient competency? Nay out of that cõpetency, which by the grace of god is yet left, the seruing-mã & the waiting-mayd many times think to make vp the recõpence of their bodily seruices, by some symonical lepydie, by flat bargaining with some of their own cote: and therein verily is the greater griefe.

Wherefore as Pilat said to our Sauior, thine owne nation hath betraied thee, and as it is in the Prophet, ô Israel, thy destruction is of thy selfe: So, O my brethren of the Clergy, will you betray your selues? Will you prostitute the honor of your learning, the reputation of your good names, the quiet of your consciences, & the patrimony of the Church to the couetous horseleech that can say nothing, but GIVE, GIVE. Or as Iudas said, What will ye giue me? *Prolers for liuinges.*

Rather liue and dy at your scholerly pittance, which your honorable founders bequeathed you, in your Colledges in the poore Uniuersities, than thus scrape and scamble, and flatter abroad, glozing with the woorld, and misreporting one another, impouerishing your learning, and beggering your selues by borrowed expenses, in your ordinary and endles prolings, yeelding matter for Satyr-writers, and mournefull Chronicles of shameful reproch to al posterity.

If things go forward, or rather so backwarde as some stick not to say they doe, whereof in truth I must cõfesse my selfe (I thank God) am no way

experienced; but if it be so, I feare least as Christ once draue these Merchandizers out of the temple, so this chafering in church matters wil driue out Christ (which God forbid) out of our church.

In speciall you, O Patrons of benefices, remember the example of noble and worthy Dauid, who refused to drincke of the water, that was brought vnto him, because it was fetcht with the venture of blood. Remember you that in selling, you more than venture your owne soules, and that in buying is more than ventured the soule of the buyer. And will any man buy, or dare you sell, or suffer to be sold by your retinue the lords portion?

God wil not be answered with prittle-prattle disputes.

I know the world is cunning, and can distinguish, and iangle of tithes and church-liuings too and fro, till the cow come home, and that in some is borne withal, which in some others is sacrilege without any alteration of other circumstance, but that affection can winke when it will. When all is done, for I purpose not to enter particular discourse thereof, the resolution of all in all is, God wil not be mocked.

A man may pul his beeter by the nose, and play with a mans beard: but if he reason against God, God wil not be out-reasoned. Ananias & Saphira could not deceaue the holy Ghost, and you read of their ende. Acan hid his theft, but not from God. Adam thought to couer himselfe in the shrubs, it coulde not bee. Saraes laughter, though it were stoln behind the doore, was seene of God. Elizeus

may

may say, the Lord hath hidde or concealed this or that from mee, but no man can say, I can hide any thing from thee O lord, which searchest the reins, and seest the hart, and readest the booke of my conscience, though I would claspe and shut it vp neuer so fast. Thou art the God that wilt not bee mocked, and wilt mocke them that shal seeke to illude thy commandements, which thou hast so carefully prouided for the prouision of thy seruantes in their holy trauailes.

Yea mary, say some, if they would trauel, if our minister were such a souldiour, such an haruest man as you speake of, I could be content to haue giuen the benefice free at first, and still yet would I pay my tithes, and make him partaker of al my goods, euen by the tenth, which was an order, set downe before the Law, as a reasonable rate in nature, and vnder the Law of Moses continued, and by the positiue Law since, imitating the wisdome of God constituted by great consent of all Christendome for the ministery, and the fry thereof in Vniuersities, & Schools, & Cathedral Churches, and collegeat houses, and separate parishes.

Though the Parson bee naught, yet the Parish must pay their tithes.

Yea if their sponges were full of holsome water, if their brestes of syncere milke, that we might sucke them, if wee were taught by them, we who are taught, would communicate of al our substance, very willingly to our teacher: but our Parson neuer commeth at vs, we neuer saw him since he read his Articles, and as we heare, he so-

iourneth in some Hall or Colledge in one of the Vniuersities, and doth nothing there neither, that we may conceaue some hope that he will come to vs and doe vs some good heare-after.

I am sorry to heare these complaints, in part perhaps tru, in part I hope false: but suppose they be true, yet your benefices and tythes, by publicke Law are laide footh, you must not priuately alter a publicke order. And as the Leuits and ministers (of whome I spake before) when there was a hard diuision made, & their part left out, yet were they not their owne caruers, but the ancient and chiefest amongst them brought their cause before Eleazar and Iosue, and so order was taken. And I am sure you of the laity, as they speake, and yet hauing in your handes the Church-liuings which were giuen to spirituall vses, will not suffer that we enter vpon our owne, euen therefore because you haue by hooke or crooke gotten and impropriated them against al reason in the time of darcknesse into your handes.

Likewise no more may you deale euil with th euill, or refuse to render your tythes and duties, thereby not agnising God to bee the giuer and the blesser of your possessions, because some Helies childrē play vnruly prancks, either being present, or in their absence from their charge. *Certes*, and I am perswaded if discreet complaint in this necessary matter were made to Eleazar Iosue in dutiful sort, some speedy remedy would

haue bin thought of, & gone through with ere this.

Why? He that laboreth not, shold not eat. Tru. But priuate men must not barre men their commons at their discretion, no more than subiects may withdraw their fealty and tribute from Cæsar, if Cæsar should deal otherwise than beseemeth his imperial function. These reasons tend to confusion and mutinies, and must be repressed.

And yet (dear brother) as God wil not be mocked of the scholar that mocketh him in his tythes, so wil he not be mocked of thee, thou teacher, in thy security. He that seeth the false-hood in tything, seeth also thy not teaching, the worde is Catechising, whereby a most religious, & a godly Echo, is heard in the church of God, and the elements of religion are taught, and the euidences of our saluation are thoroughly perused to the euerlasting saluation of many a soule. *Catechising.*

And though thy Parish deale corruptly with thee, they in the end shal reape as they sowed. But deale thou according to duty, tille thy lande, cast thy seede and that plentifully, couer it warily, and commit the successe to God, and possesse thy soule in hope and patience, and in the end the Lord will be thy sufficient reward, far exceeding al the commodities our harde and pinching maisters detaine from vs.

9 Let vs not therefore be weary of wel doing. For in due season we shal reape, if we faint not.

10. While wee haue therefore time let vs doe good vnto all, specially vnto them which are of the houshold of faith.

The last exhortation was proper for the maintenance of the ministerie, and this is inferent, and concluding the same, togither with an enforcement of doing good vnder hope of an answerable harvest in due season, if we tarry our time, and expect his leysure, without wearines & fainting, being bountifull, 1. While we haue time, 2. Generally to al: 3. But specially to the faithful.

Couetousnes. The extreme couetous man keepeth his goods, and all is for himselfe. *Auidis auidis natura parum est.* Hee woulde faine reape, but hee dare not sow: and if he sowe, he so dealeth, as hee supposeth he may be sure to vndo another, and gain himselfe. But blessed is the rich-man that is founde without blemish, that knoweth howe to doe good, and is not weary of wel doing. For it is good to ware old in this seruice of wel doing.

*Plato. The * Heathen man said it was a harder thing εἶναι quàm γίγνεσθαι: it was a harder matter to be good stil, than to be made good for a while. And for the speciall hinderãce in this wel doing, our sauior giueth out this caueat: Take heed of couetousnes.

Luk. 12. Take heede, it assaulteth secretly, it entreth like a friend, it hath pretenses many, and faire, & as men drincke many times much at the first to quench their thirst, yet in drincking too much, and too often, the dropsie is engendred: so though at first

first a man take paine in the sweat of his browes, to maintaine himselfe and his, yet if hee looke not to it, this lawful paine at first, may end in a couetous desire to gaine ouer hastily, and to lay vp to purposes, hee shall neuer enioy, whereas a Penny wel gotten, and wel imploied is the grace of God, and wealth enough.

1 The first note was, that wee doe good in due season, and that while we haue time. For the life of man is a span long, & of final continuance, we see it so, but where is he that considereth therof in such sort as he should?

In the booke of Genesis it is repeated and repeated again on this wise: al the daies that Adam liued, were nine hundred and thirty yeares: and he died: all the daies of Seth, were nine hundred and twelue years: and hee died. All the daies of Enos were nine hundred and fiue yeares: and hee died: and so forth of others, and still though the daies were neuer so many, yet, and he died, was the conclusion of al.

Genes. 5.

The suddēnes & the certainty of death is known, but that knowledge sleepeth in a man, and is not remembred to amend euerie man himselfe.

It is strange the Scripture should so curiously inculcate a matter, whereof no man doubteth: why doth it tel vs that we know? We knowe that they are dead. And we see daily that men dy before our face, and our life is a vapor, a buble, a flash, a weauers shuttle &c.

In deede if in reading such like sentences to this effect, or going with a corse to the graue, or hearing the preacher beate vpon the immortality

of man we assent thereunto: but when the remembraunce of death should bee as it were the sive or searser to our owne, and of our owne actions, *Omnis illa assensio illabitur.* Our former knowledge is quite forgotten. Yea euen when we see other men weake, sick or feeble, and when we can thinke, and when wee can say of them, as they who ferrey on the tems, that the bote that goeth harde on the other side by vs rideth swiftly, yet we dreame that our own barge standeth still as it were a shippe at anker, or that we passe verie slowly.

O Lord, while wee haue time, and the time is short, while we yet liue, and haue any being, which cannot bee long, for the life of man is not a perpetual light, but as the little candle, that is wasted with the winde, and blowen out with a puffe, or consumed after a while, O while wee haue time, let euery man conforme himselfe to some well doing. These * after-wits were neuer good, that wil be wise when it is too late, that would enter when the doze is shut, that come to the faire when market is don, the Lord abhorreth the blind sacrifice, that cannot see the acceptable time, the halting sacrifice that is soone turned out of the way, & neuer commeth duely in a timely season.

* ὀψιμαθία.

Too much curiositie in giuing of an almes is not good.

2 My second note was for the * generalitie of doing wel. If thy right hand be extended to many, thy left hand must not draw it in. If thy clouds be ful, they may powre downe both vpon the habitable, and inhabitable places: better loose an almes

almes giuen to one that needeth it not, than to withholde thy mercy vppon ſuſpition where the neede is great, though for circumſtances a man may be perſwaded to the contrary.

An almes giuen to one in the name of a Prophet, though he be a counterfait, yet giuen vnder that forme, looſeth not the reward: ſo a relieſe beſtowed as to a man as thou art, and to thine owne fleſhe, is accepted of God, that made you both.

The times are not nowe that Iſraell muſt forſake the land for famine, and go into Aegypt. The times are not as they haue beene, that men haue bin conſtrained to buy Pigeons-doung at a deare rate: the times are not, as when men haue eaten their own ordure, yea the mother her own child: the times are not, as when the Father, the Vncle, and the Son haue ſtrouen for a rotten mouſe, and when whole multitudes haue beene driuen to fry out moyſture out of old leather. The times are not, as they haue beene in England, when bread was made of fearn-rootes, & as of late in Queene Maries time, commonly of Ackornes.

Notwithſtanding, this yeare is a deare yeare, the multitude are needy, and their need is great. And therefore a large releeſe, and a generall liberality is moſt requiſit, and he that hideth his corn & will not giue, nay will not ſel, is the curſe of the people. But he that ſelleth reaſonably, and giueth cheerefully, bleſſing be vpō his head for euermore.

Good Zacheus when ſaluation came to his houſe,

house, hee began to thinke whether hee had dealt hardly by wrong cauillation with any man, & offered to make quadruple recompence with the one halfe of his goods, & the other moity hee was content frankly should be for the poore.

Halfe your goods in constituted cõmon-weals vnder christian dealings is not euer required, and the poore sort must bee no proud beggars. Ruth was content with peaze, Elias with a litle meale, Lazarus wished but a few crommes, and beggers must be no chusers. Yet in the booke of Ruth I note to the great commendation of Booz, that Booz seruantes when Ruth came at meale-time, and stood not like a saucy begger, but mannerly, beside the reapers, they gaue her plentifully, and she did eate, and was sufficed, and left. That the poore may eate and be sufficed, it is liberality: but to be sufficed, & to eat, & leaue, is great liberality.

Ruth. 2.

The diet then was but parcht corne. Our age is ouer nice. And broun bread breedeth melancholy. But very neede must teach vs the parcymony and homelines of elder yeares: and yet if we could spare our impertinent attire, and our superfluous fare, our country dearth were yet but a cheapnes, & our hospitality might be greater, our charity enlarged, our bodies more holesome, and our soules better accepted of God, that accepteth them that liue temperately, and in their temperance consider the needy, and regarde the poore.

A wanton prouerb amongst beggars.

In this story I note one note more, that Booz tooke

tooke order that Ruth should bee liberally vsed, and yet he would haue her labour and gleane for that shee had. So (my brethren) if there were order taken that they who coulde worke, and take paines, and if their paines would not fully suffice, then there might bee some supply by letting fall some sheaues of our plenty, some lone of mony, and some way else to further the labors of numbers which now goe vppe and downe idly, and of this idlenes there now commeth nothing, but innumerable inconueniences: and thus much for the generality of relieuing.

2 It is the wise mans exhortation, cast thy bread vpon the waters. By bread may be ment the seed of bread, by casting may be ment sowing, and men when they sow, they sparse not all in one place, but they sowe with discretion: by waters some think is meant moist places, which in whote countries are most fruitfull. Some, by waters think are signified the sea, that on the very Sea, a man should not stick to venter his goods, and euen to ship them ouer to farre countries, to doe them good, and in the sight of God this trafique will be a very acceptable trade, and in the ende to thee verie profitable. For though men maie thinke thy bread is cast away, and thy seede is lost, yet in the returne of time, thou shalt reape of thy liberalitie thy bozom ful. But I argue. Eccle. 11.

Must I cast my bread vpon the waters? If by waters the fruitfull ground bee ment, as the bo-

zom

zon of the poore, who euer is the fertill ground, so yet the case of the poore faithfull man is the most fertilest field of all others.

If it seeme that by the waters, I must helpe euen strangers that neede my help, that are far off and discluded by the Sea, then I reason; if I must doe good, which I denie not, e uen to straungers, what must I do to the man that dwelleth by mee, and to the poore Christian which perisheth vnder my nose, and in my sight? Must I care for the lilly of the field, and not for the lilly in my garden? Or must I feed the rauen, and starue the innocent and simple Doue? Or must I doe good to all, and not most specially to the household of faith, who most commonly needeth most, and deserueth best?

If garments must be variously cut out, according to the proportion, the persons be of, that must weare them, then verily greatest respect must bee taken of them whom the world hateth, and double care for the household of the poore faithful.

But if I speak my cõscience, I would it might affect, where I wish amendment. Of all men the poore professor is least set by, euen by them, whom yet I perswade my selfe are of the same houshold of faith. It is strange, but the common vsage hath made it no strange thing. This offensiuenes in entertaining the bad, and excluding the good, if it be to win them it is well, but in the sight of all men if it fode them vp in their follies, it is more than a folly. Thou canst not eate thy bread alone, neither doe:

doe: but let thy delight be in the releefe of them with whom thou shalt meete, and rest with in the land of the liuing.

11 Ye see how large a letter I haue written vnto you with mine owne hand.

For reforming of the Galathians and for their perfect instruction Paul dealeth not by word of mouth, but hee writeth vnto them and that a long letter euen with his owne hand.

1 The length of his letter declareth the largenes of his loue 2. With his owne hand, sheweth the certainty whence the letter came.

1 The mencioning of this length was not with a lawier-like entent to be paied by the lines which they lengthen of purpose, but as I saie of loue to affect them with the moe words, whom a few wordes could not moue, hee willeth them to consider: you see how large a letter I haue drawn: as who wold say, were the matter of smal weight, and not your soules health, I might spare my labor and with moze ease be vtterly silent, or at the least, much moze briefe. But you see I am long. Wherefore consider thereof accordingly.

2 Pauls Letters were not onely long, but though they were long, and hee leasureless, yet he writeth al with his owne hand.

The Apostle was vnlike manie men in the world, who speak one thing and doe another: haue one thing in their tongue, and another thing in their hand: but as Sampson when he came to his Iudg. 14.9.

father,

father, he came with honny in his mouth, and honny in his handes, so Paul hath the same doctrine sweeter than honny and the comb, as at first in his teaching, so now in his writing, and he putteth all downe vnder his owne hand.

2 King. 4. 34. In the second of Kings we read of the manner which the Prophet Elizeus vsed in restoring to life the Sunamits sonne. He sent his seruant with his staffe, and it would not be: wherefore hee commeth himselfe, hee spreadeth the child abroad, hee putteth his mouth to the childs mouth, his eies vpon his eies, and his hands vpon his hands, and he stretched himselfe vppon him, and the flesh of the child wareth warme.

Paul in some resemblance taketh the like course, he spareth no pains, he sheweth all tender affection, and what doth he not to restore them to life, whom the false Apostles had euen wounded to death? He putteth his mouth to their mouth, he speaketh in their eares, hee spreadeth himselfe vppon them, he writeth a large letter, hee laieth it before their eies, and putteth his epistle into their hands, and he powreth this wholesome Doctrine into their sores: and because they should certainly knowe that the Physicke came from himselfe, hee writeth all out with his own hand.

The false Apostles euen in Pauls time were growne to a wonderful impudency to broch their errors vnder the names of the true Apostles, and al others follow that deuise, as *Manichæi* (saith Austine)

Auſtine) *legunt Scripturas Apochryphas, &c.* The Manichees read ſecret hidden Scriptures: cobled vp, I knowe not by whom, vnder the name of the Apoſtles. But our aduerſaries ad this day, as in part they tread the pathes of ſuch their predeceſſors, ſo yet they haue a tricke alſo ouer and aboue, when they want forged writings, they make vp their claim by vnwritten verities, which they call Traditions. *Contr. Faust. lib. 22. Cap. 8.* *The Motiue of* Traditions *and* vnwritten verities.

You ſee this is an olde practiſe to fetch about, & to wind in men into their * coulorable errors. Wherefore in great wiſedome and like goodnes both in ſpecial for this Epiſtle, & likewiſe for the reſt of the Scriptures, the Lord God prouiding for the Maieſty of his own worde, and entending the certaine ſaluation of the faithfull, would not commit that the foundation of faith ſhoulde bee grounded or depend only vpon the toungs of men, but himſelf ſpake from Heauen openly in his ſon, and inſpired his Prophets of old, and afterwarde the Apoſtles to draw forth & write out his whole mind, to the end there might be an vndoubted Scripture, aſſuredly ſufficient and able to make men perfect & complet in all good workes. * *Aug. in Ioh. tract. 97.*

It is not denied but many things were doone by our Sauiour in the daies of his fleſhe, manie things by the ancient prophets in ample and particular manner not laide forth, yet that which is written was therefore writtē, becauſe God knew what was ſufficiently certaine to the attainment of

of a good beleefe, and through beleefe, to euerlasting life. Secret Doctrines, vnwritten Traditions and such stolne waters are sweet onely to corrupt tasts, and to men that will needes either be spirituall witches, or els be bewitched.

12 As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the Crosse of Christ.

13 For they themselues, which are circumcised, keep not the Law, but desire to haue you circũcised, that they may reioice in your flesh.

Paul hauing spoken of his owne affection towarn them, speaketh now againe of their doing. As many as desire, &c. As many, *ergo* there were belike many. And no maruell if truble be rise where perilous stones are refused. In the multitude of these false teachers I marke, 1. Their vaine-glory, and then 2. Their vaine feare.

Vaineglorie. 1 Their vaine glory was to make a faire shew, that they, and who but they, were the conuerters of so many, and so many proselites. This is a shrewd affection, and it sauoreth of an Anti-Christian pride to sit in the consciences of men, to affect a Rabbinisme and a Masterdome in the Church of God, to desire to carry Disciples personally after them, little caring if they set al on fier, so they may gather the ashes of their fond conceat, and make a flash of a foolish reioycing. And in this vanitie is alwaies through hypocrisie interlaced

terlaced a shew as if themselues would performe that which they require of other, which in trueth they neither * could nor * did performe.

*Act. 15 10.
* Ioh. 7. 19.

2 Againe, mark it, and lightly you shall find that the ambitious heade, hath a trembling heart there, where he should least fear.

Vain feare.

It is a trueth, hee that looketh into his duety through the running water of an aspiring minde, or a timerous thought can neuer go vpright.

What is the cause that the trueth of Christ Iesus at this day amongst vs is so slowly embraced, and so coldly professed? What is the cause that in Gods causes, there are found so manie hares that run away, so many timerous hearts, and so fewe Lions of couragious stoutnes in the Lord? He that watcheth the wind wil neuer sow, hee that obserueth the cloudes will neuer mow. There is the cause, and this feare, I meane, the feare which is not of God, is alwayes the euill counseller.

But can you not chuse but feare? Then feare THE FEARE OF IACOB, the Lord of hostes and the God of heauen. If I bee your Lord, where is my Fear? Saith the Lord in the Prophet. Why feare yee the frouning face of frail man? His life is in his breath: and his breath is in his nostrils. *Clauus clauum.* Let the fear of God as the stronger pyn driue out the fear of man as the weaker nail. It is a Proclamation in the booke of Iudges, that trembling minds and fearful harts should depart

Iudg. 7. 3.

from the Lords camp.

The feare that troubleth many at this day, if we looke vpon things but with a mans ey, and if my simplenes beguile me not, euen that fear will beguile as many as so fear. And he that feareth a frost, shal bee couered with snow. But he who feareth the Lord, is a fenced tower. And come what come can, the moment any persecution in this mortall life is no way comparable to the life to come. Vaine hope & vain fear, are vain affections.

If the Machiuelian Pragmatique, the bold Iesuit, the busie priest could consider thus much, if the silly reeve, and the vnstable soule, and the simple subiect could conceaue this much, that there is no hope but in God, no feare but in and for the Lord, no trust in a single threed, no hope by villanies, no feare of trecheries, no harme from Amelec, no hurt from the proud Priest, I doubt not, & I knowe by vndoubted circumstaunces what I say; Recusantes which now are in respect of the truth, would then as resolutely many of them refuse many points of Popery, which now they embrace, with litle adoe.

When I behold the state of Christendome at this day, so farre forth as a weake ey can ken and discerne, mee seemeth, I see the sight that Abraham saw in the mountain when he looked toward Sodom and Gomor, and saw nothing but smoke and fier.

Warres and rumors of wars, anguish and tribulati-

bulations, such as haue not beene since the beginning, are the portion the end of the world must be prepared vnto.

Hitherto aboue desert and against the innumerable instrumentes of Sathan and of the man of sinne, God hath defended vs, and his trueth, and shall we for a little cloud of fear or flash of fier forsake the sincerity of his Gospell now? Suppose they should: I trust they shall not: for though wee bee sinners, they be diuels, but suppose they should kil our bodies, our soules they cannot kill. I hope they shal do neither if we faithfully fear and serue out God, and not them. But suppose they should preuaile against this temporal life of ours.

As in shooting sometimes, when the bowe is cut shortest, yea when the bow & bow-string breake the arrow flyeth farthest, and winneth at length: so when the righteous is kept in the narrowest straits, when body and soule both breake and part asunder, then is our God most glorified, the righteous proued, their patience tried, their faith experienced, and their hope extended vnto, and their feare occupied about better matters.

Solon an heathen, beeing demaunded how hee durst so boldly resist the tyrant Pisistratus, aunswered, *fretus senectute mea*. His olde age made him bold. And shal old age encourage an heathen man, and what shoulde the faieth of a Christian man doe, what should the diuine prouidence, and feare of the Lord effect in our hearts? Shall the

corne feare the flaile, the goold the fier, the grape the prelle? *Et facere & pati fortia Christianum est.* Shal any man be strong and stout, and shal not a Christian? Let vs consider Pauls example herein.

13 But God forbidde that I should reioice in anie thing, but in the crosse of our Lorde Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth anie thing nor vncircumcision, but a new creature.

16 And as manie as walcke according to this rule, peace [*shal be*] vpon them and mercie, and vpon the Israel of God.

The crosse of Christ.

Paul maketh an open detestation against their vaine desire of reioycing in the flesh, and sheweth wherein true ioy consisteth, not in athwart cut of the flesh, but in the crosse of Christ, that is, in Christ crucified, and herein is true ioy. This is as Barnard speaketh musick to the eare, honnie to the tast, and a most good iubilie, and perfect ioy to the mournful hart.

When our Sauiour suffered, we read that the sun was darckned, the earth moued, the powers of heauen and earth were shaken, the rock did riue asunder, the vaile was rent, and the graues were opē, & al things felt a sympathy & a compassion at the passion of Christ, and shal not man haue a feeling of these sufferings, for whom onely hee suffered

red them? Shal he not, should hee not mourne for these sins, that caused the son of God to take vpon him the shape of man, and the shame of the crosse?

And yet because he hath been crucified for our sins, and hath cancelled the hand-writing that was against vs, and hath triumphed euen on the crosse, wherein should Christians ioy and reioice, but in his conquest? And their greatest comfort is euen in the crosse of their redeemer, whereby Paul addeth that the whole woorlde is vnto him, and should be vnto vs, as a crucified thing, and that we againe are crucified to the worlde, that we may liue in him, who hath died for vs.

And this is the double effect of our Sauiours passion. 1. First to redeeme vs from sinne, death, and the worlde, 2. Then to reuiue vs in al goodnes that we may be newe creatures in him. *The effects of Christes passion.*

The redemption is perfect and was paid by Christ, in his owne person on the crosse, and resteth vppon his proper discharge, in whome wee haue redemption through his blood, that is, the remission of our sins. The life wee liue in Christ through the vertu of his passion, and operation of his spirit, whereby we are mortified to the worlde, hath not these degrees of perfection, because of the imperfection of the flesh, wherein wee yet are detained, the Law of our mindes beeing hindered by the frowardnesse of our members, and fettering vs somewhat in the waies of our full deliuery: but yet of our ful deliuery we neede not doubt. Phil. 1. 14.

For as the prisoner being acquit at the bar, feeleth the comfort of his release, and yet he must go backe to the prison, and then in expedient order of time his bolts shall bee knockt off, and hee perfectly released: so wee albeit wee are pronounced quit by Christ, and the enditement bee cancelled, and the world, and al be crucified, and we in hart find the ioy thereof, yet in processe of time the perfection of our ioy is finished, and not by and by perfected.

And as they which are ransomed from the Turke, though the price be all paide, and they are sure it is so, and in part their bandes are taken from them, yet while they are in their iourney homeward, in remembraunce of this old captiuity, for a submission al along as they go through the territories of the Turk, they are not without some kind of bonds or fetters: euen so while wee yet remaine in the vale of sinne, in the tabernacle of the body, and till wee can quite get out of the Turkes dominions: till this corruption shall put on incorruption in another woorlde, this present woorld is an hinderance, and an hampering, and a fettering vnto vs, but the nearer wee come to our owne countrey, the more wee take our leaue of the woorld, and in the end we relinquish all, and enter the perfect perfection of all perfections in Iesu Christ.

Verse 16. As manie (without distinction) as walke, and are directed according to this rule

(which

(which is) the Canon of the Gospell, and the scepter of Christ, Paul wisheth them mercy and peace, or signifieth vnto them that they haue the promises of peace & mercy, because they they are the Israel of God, for God is not the God of Israel according to the flesh, as the false Apostles bear them in hand, but according to the faith. For circumcision auaileth nothing, neither yet is vncircumcision any thing, there is no difference in eyther. But the new creature in Christ is the Israel that preuaileth with God.

Circumcision was a couenant of righteousnes and a seale of faith, and a bond to doe al that God should command his people to do, & so he that was circumcised was expressly afterwarde bound to the Law which God commanded. But as it was a couenant of righteousnesse, and of faith, so was their faith of a righteousnes in christ to come, and therefore because Christ is come, that fashion of the seale is dashed out, and the forme of righteousnesse commeth by Christ that is to come, and to that ende is come, that hee might deliuer vs from the Law, and be the accomplishment of al in himselfe, euen to all that beleeue in him thorough out al the woorld. But of this matter hath beene debated very often. To draw to an end. *Circumcision.*

17 From henceforth let no man put mee to busines: for I bear in my body the marks of the Lord Iesus.

There is no ende of wrangling, if a man will

follow them who make no conscience what they say, or doe. For the whole matter, as of the pretences of Moses Law, of Abrahams name, of the people of Israel &c. enough hath beene debated, if any thing can bee enough, and namely diuerse times of circumcision, a marke which they laboured vnfruitfully now vnder the Gospell to set in the flesh, wherein Paul opposeth the marks which were imprinted in himselfe, which hee calleth significantly the marks of the Lord Iesus. Whereof a word or two.

Neither prosperity nor aduersitie are the proper and necessarie markes to discerne the trueth by.

Since the first beginning, when I consider generally the Church of God; floting in the waters, turmoiled in Aegypt, wandering in the wildernes, wasted with wars, destroied with corporal plagues, and led into sundry captiuities, I began, as Ruth after the haruest of Booz, so I after the labors of many others wiser than my selfe, to make these euentes, as certaine markes to know the Church by.

In special, when I looked vpon the murdering of Abel, the sale of Ioseph, the lake of Ieremy, the den of Daniel, the desert of Elias, and the like.

Vnder the new testament, when I beholde the pouerty of Bethlehem, where our Sauiour was borne, and therein the stable and manger wherein hee was laide, and so his exile ensuing, and likewise the race he ran, hauing not any where to rest his head.

And since, til our time, for the first 300 yeares when

when I see the Church most afflicted with tyranny: the next 300. most infested with heresies, for 800. yeares following beseeged with apostacie: and the last 100, and od yeares abounding with swarmes of inconueniences, I began, as afore, so againe to make no reckoning of a flourishing successe, in the cause of truth, and I reade it the better marke of the two to measure doctrine by the hard lotte of the true professor, than by the faire prosperity of the world affourded. Notwithstanding I would be loth to repute that as a speciall marke of the sheepe of Christ, which may bee common to a company of Gotes, and may be not incident to the Church of Christ at some better seasons: Agar troubled Sara, but yet Sara tombled Agar out of doores: Ismael persecuted Isaack, but the bond brat had no part in the inheritance. And albeit there bee a farther learning in these ensamples of spiritual cõfort, yet they were also literally true and for the time trouble was vpon the vngodly, and the godly for a season was not to be discerned by the marke of aduersity.

The aduersitie may be the same, but the cause being diuerse, doth distinguish the aduersity and maketh it sometimes a tast of farder punishment, sometimes a monument of desert, and a recalling from sinne, sometime a triall of faith, an exercise of patience, an experience of hope, a duety of all men to endure all in expectation of better thinges purchased by Christs suffering, and laid vp in heauen

uen, whereinto a man must enter by many tribulations.

On the crosse there were three who suffered, a damned theefe, a saued soule, and the Sauiour of vs al. The penalty of the crosse was one to them al. But yet there was an incomparable difference in their persons.

The vnquiet man maie purchase a great deale of trouble to no purpose, but is he therefore the wiser man?

The flagellant Friar may whip himselfe, the whipping Iesuit may scourge himselfe, Baals Priestes may cut themselues, and others may be whipt, cut & scourged of others, & all these bee no marks that can make the cause good, but the good cause sanctifieth those markes that men inflict vpon vs for righteousnes sake. Wherefore argue not of prosperity, for it is seldome found: neither yet argue of the markes of aduersity without discretion, except your cause be as Pauls was, for though they be more common to most of the godly, yet they are not euer necessary, nor alwaies proper.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit. *Amen.*

The entrance into this Epistle, was not hard, the end is easie, the middle hath beene as you haue heard, and al to set foorth the Grace of God which is almost the first and last woorde of the whole, wishing them, and euen to their spirites, a liuely feeling of his Grace, which quickneth the soule.

And heere, why shoulde I dilate, or driue and

sleeke

seeke out that, which is without pleats, and plaine in it selfe, and which hath beene laide open, more than once already? I know, the Schoole-men in steede of diuiding the various significations of this word (Grace) they break it into shiuers, and beat it into pouder, and neuer make an end. *Lombar. Thomas Aqui. &c. Sarcerius in dict. scholasti. Pelbartus in Rosario aureo.*

In few and generally: Grace is no way Grace that is not euery way gratiously graunted and freely giuen: and it may bee offered, where it may be refused. But where God wil bestow it, it shalbe receaued.

In special, first the Grace of God is the fauor of the father. 2. The Grace of the spirit is the operation of the holy Ghost. 3. The grace of Christ is the merit of the sonne and the mystery of his passion. And these three go al together, and are neuer asunder. *Grace.*

And these three, brethren, beeing thoroughlie known and beleeued and laid to hart, in a full and certain assuraunce of the spirit, & not swimming in the quick conceat of an imagining head, and gliding vp and down in a slippery tongue, but felt in the soule, and setled by faith, in the inward fruition of the secret parts, what comfort work they not? They quiet the conscience, they pacifie the mind, they order the whole tenour of a Christian conuersation in euery good way. The feare of the Law, hath not these effectes. And therefore Paul especially wisheth the Galathians the Grace of Christ.

It

Ciuil salutatiõ. It was an ancient custom among the Gentils to subscribe their letters with an ordinary wish: as of SAFETY and HEALTH &c. And wee *Dion. Nicæus in vita Tiberij.* *reade, that when Tiberius the emperour had receaued letters from the Magistrates of Rhodes, and by some negligence, the customary subscription was omitted, hee sent for them, and caused them to set vnto their letters their vsuall wishes ἀσπασμούς, and to subscribe their letters, as the vsage was.

I note, (as meaning not to note any farther matter of difficulty in this Epistle), that our Apostle, and so the rest of the Apostles (wisely admitting the ciuil vsage of salutations, yet with some amendment, reducing all to the center and ground-work of all our doings, and deriuing all from the first head) he and they also wish Grace, *Christian wishes.* Mercy, & Peace; Health, and Saluation. Health of Body, Saluation of Soule, and Safety of both, and that not at a-ventures they knowe not from whom, but certainly from the right spirite of all Grace, euen from God thorough Christ our Iesus and onely Sauiour.

And thus the Apostle endeth. And now (I hope with your good leaue) with this ende I may end and betake my selfe to a doubled charge nearer home and at home. My deare friends, and good Brethren of Abington, Fare you wel: I can but wish vnto you as to my selfe. O Lord and Gracious

ous Father, let thine Apostle Pauls wish and prayer take place among this people: The Grace of Christ Iesu be with you al, and with your spirit for euer more. *Amen.*

NVMB. 6.24.

The Lord blesse you and keepe you, the Lorde make his face to shine vpon you, and bee mercifull vnto you. The lord lift vp his countenance vpon you, & giue you his PEACE.

FINIS.

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